1029 m. 11

THE SAINTS Dangers, Deliverances, and DUTIES

Personall, and Nationall;

Practically improved in severall Sermons on *Psalm.* 94. *ver.* 17.

Useful, and seasonable for these times of Triall.

By *Nathanael Whiting*, Mr of Arts, and Minister of the Gospel, at *Aldwinckle* in *Northamptonshire.*

Gen. 35. 3. *Let us rise and go up to Bethel, and I will make there an Altar unto God, who answered me in the day of my distress, and was with me in the way which I went.*
And Verse 7. *He built there an Altar, and called the place El-Bethel.*

London, Printed for *Nathanael Ekins*, and are to be sold at his Shop, at the Gun in *Paul's* Church-yard, 1659.

DR. WILLIAMS'S LIBRARY
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LONDON.

To the Right Worſhipfull
Sr. WILLIAM FLEETWOOD *Knight,*
the Right Honourable
Sr. GEORGE FLEETWOOD *Baron*
of Swonholme *in* SWEADLAND,
and Lieutenant General *of the King*
of SWEADLAND's *Army there,*
and to his Excellency
CHARLES Lord FLEETWOOD,
Lieutenant General *of the whole*
Army in ENGLAND *and* Scotland,
and one of his HIGHNESS *Privy-Council.*

Noble and Honoured:

I Am taught by the beſt Teacher, the Holy Ghoſt, *not to forſake mine own friend, and my fathers friend*; the Authority of which advice hath a great influence upon me, being under the direct Aſpect of it, therefore do I own your antient and obliging favours in this publick Addreſs, under this hope; That good wine

will taſte never the worſe, becauſe preſented in a wooden cup, nor Truth loſe any of its reliſh, becauſe ſerved up in an earthen diſh.

If any charge blame upon me, becauſe I have not obſerved the Rules of Honour, in the ordering of your names according to your Titles of Honour, and ſtandings in the world, my Reply is this: I pretend not to skill in Herauldry, nor is it my buſineſs to diſpute Titles; I have, therefore, ſet *Eliab* in the Front, becauſe, I may not give away the Honour of Primogeniture from *Manaſſeh*, ſeing he hath not with *Eſau* ſold, nor with *Reuben*, loſt *the excellency of dignity*; He ſtill weares, with *Zarah*, *the ſcarlet thread upon his hand*, though his younger Brethren *have broken forth*, and gotten the Precedency: Beſides, though I owe much to your Honours, I am much yours; yet I am more your Brothers; and my Obligations more to him, which I muſt owne; and, I am ſure, ſuch is your Juſtice, that you will not entrench upon the right of other men, much leſs, upon your Elder Brothers: And

if

if your Honours be not offended, why ſhould others?

Again; If any take offence that I preface this Treatiſe with Three Hnourable Names, one of which would have been an honour to a more polite and elaborate Diſcourſe: my Anſwer is this; When I had deſigned this Piece unto the Preſs, I knew none, whoſe Experiences could more fully comment upon the Subject treated on, then your ſelves: Your Preſervations have been many and ſignal, at home, abroad, by land, by water; few perſons have had ſuch remarkable Deliverances, as you have had, and few Families can inſtance in three Brethren, who can give forth narratives of ſuch notable and numerous Eſcapes, as you can give: And therefore, ſeing you have equally ſhared in the marvellous Protections of a good God, I am bold to make this Application to you All; in which I do humbly Remember you of engaging mercies, that the ſence thereof may be awakened in you; that, like that *Perſian* Monarch, you may often read over your Diaries, gather up your memorable preſervations;

vations; own the Lord in them, and by ſuitable actings improve them to his glory: The improvement of Mercies makes them to be Mercies indeed: Then are the appearances of God glorious, when they *are viſible, and may be known, and read of all men*, in our noble and vigorous actings for God: What life for God was in old *Jacob? how did he purge his family, ſet up Religion, erect an Altar at Bethel?* and all this, by way of thankfull return to the Lord, *who anſwered him in the day of his diſtreſs, and was with him in the way which he went?* And how bravely did King *David* draw up after the Preſidency of that noble Patriarch? *when he ſate in his houſe*, ſeriouſly reviewing his former frights and flights, his Dangers and Diſtreſſes, his Baniſhments, and Battels, comparing them, with his preſent peace, ſafetie and honour; and conſidered, from what hand he had received all that good, he took up a reſolution *to build an houſe for the Lord, that the Arke of his preſence might no longer dwell within curtains*: He often looked down upon the

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forth largeneſs of heart, according to the largeneſs of Gods mercies towards you; that, like ſtarres of the greater magnitude, you may caſt abroad your warming and prolifick Influences, that all neighbouring, perſons and places may be the better for you, and your ſelves much the better in your ſpirits for God.

I am not aſhamed (Right Worſhipfull) to tell the world how ancient and how affectionate a *Mœcenas* you have been to me; that I received many encouragements from you, when I was ſtudent in the Univerſitie; how ready I have alwayes found you, to lay forth your power and Intereſt for me: how freely and ſpeedily you placed me at *Aldwinckle*, and how much I have found the favour of a Patron, and the affections of a friend (I might go higher) for the ſpace of many yeares; which is much, conſidering what hard meaſure ſome good Miniſters have found from their Patrons, though good men, in theſe times of difference, both upon a civil and Religious account; and indeed, I think it to be ingenious (whatever others think;

think) and well comporting with the ſtanding of a Miniſter (whileſt the *jus praeſentandi*, by a Law, is veſted in Honourable hands) as to own God in his providential diſpoſure, ſo to acknowledge the favour of man, in that Liberty he obtaines to do his Maſter's work: Sure I am, this was a mercy which ſome godly and gifted Miniſters did long want (whileſt the Epiſcopal Monopoly laſted) and long waited for; yea, after all their waiting, could hardly, without ſnares to their conſcience, obtain.

If my poor Labours have been anſwered with any ſucceſs from heaven, (as I truſt they have,) in my little Congregation; the people have reaſon (which ſome of them have done) to bleſs God, that your choice, and their call had ſo full a concurrence in one perſon: But, though they ſhould be ſilent, I may not, I cannot; I am under ſuch a ſenſe of obligation, that I am preſſed in ſpirit, to make ſome publick payment of my debt unto you, in a miniſteriall way, (which is a Symony, neither ſinfull before

God, nor offenſive to good men): Therefore, Dear Sir, I beg your acceptation of this poor Preſent: Give your Miniſter leave, from the preſs, (wanting opportunity by reaſon of your non-reſidency, not his, to ſpeak often unto you from the Pulpit) to minde you of that great deliverance, you received from the Lord in the Thames; how often the ſentence of Death hath been reverſed, when you have been under painfull and languiſhing diſtempers: in what way of Providence God hath looſened you from the noiſe and vanity of a Court; what Reſpects you have from men, good and great; what ſafety you had in the late War; what bleſſings the Lord hath heaped upon you, in a dear Lady, a numerous and hopefull Progeny: and, in what other wayes of mercy the Lord hath appeared graciouſly unto you; O let all theſe have a kindly work upon your ſpirit, to warme your heart more and more towards God, his waies and people: and let them, by way of holy force, fix your heart, *Joſhua* like, *with your houſe to ſerve the Lord*, that *Jehovah* may ſtill

cover

cover you with his feathers, in all future hazzards, that you may fill up your dayes in peace, *and may come to the grave in a full age, like as a ſhock of corne cometh in his ſeaſon.* Iob 5. 27.

My next addreſs is to you, my Lord, your Honour hath *ſeen the work of God, and his wonders in the deep*, you have converſed much with people of *ſtrange Languages*; conteſted with men of fierce and cruel ſpirits: you have been *a man of warre from your youth*; expert in all the ſtages and ſtratagems of a well-ordered battel, you have long ſerved the Intereſt of a forraign Prince and State, where you have not onely been preſerved, but promoted; God hath not onely given you ſafety, but Honour alſo; and though you was a Stranger in Name, Nation, Language, and ſomething in Religion alſo, yet God bowed the heart of Prince, Nobles, and others, to give you the reſpect your worth had merited; and now, after Twenty years voluntary Exile, or more, God hath brought you back, with Three Sonnes, to your native ſoil, (immediately

after the ſtorme of war was blown over it) and that, after an honourable rate: all which are mercies worth your owning, and are as ſilent Monitors from the Lord, unto you. Ah, my Lord, be much and often retired; read over the ſtory of Gods Providences towards you; reckon up your Dangers, and Deliverances, How often the King of terrours hath faced you with a dreadfull look; what bloudy fights God hath ſafeguarded your life in; and how often you have been brought out of the field, when thouſands have been left wounded or dead upon the place; though your Lordſhip hath the courage of a *Roman*, not to fear death, in the painfulneſs of it, yet you have the ſpirit of a Chriſtian, to fear the conſequences of an immature death, and therefore have cauſe to bleſs God, who hath lengthened out your day of grace, and his patience; hath brought you again into your own Nation, where the White Flagge is held forth, and the unſearchable riches of Chriſt are fully diſplayed in the powerfull, plain, and ſpiritual diſpenſation of the Goſpel.

The Lord grant you to read the meaning of theſe Providences in the light of his own ſpirit, and give your honour a large ſhare *in thoſe ſpiritual bleſſings in heavenly places in Chriſt Jeſus:* Be like that good *Centurion* (who was like your Lordſhip, a man of war and Commander in the *Roman* Army) *fear God with all your houſe, give much almes to the poor, pray much unto God,* and wait much upon the Miniſtry of his faithfull *Peters,* to whom is *committed the word of Reconciliation,* fight under the Royal banner of the Lord Jeſus, in his ſpiritual warfare, *and fight the good fight of faith,* that ſo, *you may lay hold upon eternal life.* Acts 10.1. 1 Tim.6.12.

Laſtly, My Applications are to your excellency; your ſtanding is high in Iſrael, and your name is dear to Gods people: the Lord hath made you great, and the Lord hath made you gracious; without which, all worldly honour is but a ſhell, a ſhadow, a meere vanity, like that of *Agrippa,* πολλὴ παρρησία: You ſet out early for heaven; God dealt with your heart betimes; with good

Obadiah,

Obadiah, You feared the Lord from your youth; which early buddings of grace and holineſs, as they ſpake the intendments of God to uſe you in Honourable Employments, ſo have they rendred you, in regard of your large experiences, and long acquaintance with the Lord, his waies and people, more meet to ſerve the Intereſt of the Lord and his people, in that high truſt you are called unto: I ſhall not report, what perſons of great Honour and Integritie have ſpoken concerning your Pietie and Praierfulneſs: Inventories are not taken untill men be dead: he that is a Jew inwardly, hath his praiſe from God, and therefore exſpects it not from man; but ſhall humbly entreat your Excellency, to conſider, how you went out a young Gentleman, and a raw Souldier into the late warrs, in which your eyes beheld much of God, and your ſpirit taſted much of his Mercy; how he protected yours Perſon, and proſpered your warfare; every bullet flew with his Commiſſion, and every weapon was guided by his appointment; ſo that you walked in the midſt

midſt of fire and ſmoak, *as the Jewiſh worthies did in the furnace*, and have had no hurt, at leaſt, neither to limb nor life; nay, the ſmel of a bloudy warr hath hardly paſſed upon you: O the power of an Almighty God! O the ſafety of Gods *Noahs* in his Ark of Providence, when it ſails upon ſeas of bloud! O the ſecurity of the Saints, *who dwel in God, in the ſecret place of the moſt High!* Good *Jehoſhaphat* experienced this, when the Captains of the Chariots of *Aram* put him in great fear; the Lord hard his cry, and brought him off with ſafetie, when his Confederate was ſlain in the fight: and what return did he make unto the Lord? he acted vigorouſly, not onely, as a prudent, but alſo, as a pious Governour, in the cauſe both of God and man: Ah, what a bleſſed change would be made in *England!* how would it be *a land of righteouſneſs!* and how would *the poor of the flock rejoyce in it!* if all that had been eminently delivered, and dignified by the Lord, would make ſuch returnes to him, and his people? though your excellency be not upon the Throne, yet you are near unto it;

1 Kings 22, 32.

2 Chron. 19. 4, 5, &c.

it; you ſtand in a publick capacity, both Civil and Military, and are eminent in both; and ſo, have great opportunities of doing good; I hope you loſe none, I am ſure, you have improved many: God hath led you to the *ſecond Chariot*, much *in Joſeph's way*; be ſtill *a Joſeph to the houſe of your brethren*; let the Iſrael of God be dear unto you; be *a covering Cherub* over them, and an Advocate for them; they are a conſiderable number in the Land, yea, the moſt conſiderable in the *Cenſus* of Heaven. It was *Job's* Honour, *when he ſate chief, and dwelt as a King in the midſt of the Army, to comfort the mourners, to be eyes to the blinde, feet to the lame, and a father to the poor*, and your Excellency knows, it will be your advantage, *to looſe the bands of wickedneſs, to undoe the heavie burdens, to let the oppreſſed go free, to break every yoke*, &c. for then, *ſhall your light break forth as the morning, and your health ſhall ſpring up ſpeedily: And your righteouſneſs ſhall go before you, the glory of the Lord ſhall be your Rereward.*

Iob 29.25. compared with Verſes 15,16.

Iſa.59. 6,7, 8.

Freedome

Freedome from Oppreſſion is a choice mercie, and owned to be ſuch by the poor, whoſe fleſh hath been torn by that iron tooth; but 'tis more eminentlie ſuch, upon a ſpiritual account, and ſo owned by the Lords people, whoſe ſoules have mourned, and whoſe Conſciences have bled under former Impoſitions: a light burthen weighs heavy, when 'tis laid on weak ſhoulders, and a little yoke preſſeth hard upon tender necks: Tenderneſs of ſpirit, when drawn forth unto right Objects, is a fruit *of Electing Grace*, Col. 3. 12. a precious Cement to ſtrengthen Communion of Saints, and paſt all peradventure, of rare uſe, and real neceſſity, that Chriſtians of known integrity, and of different perſwaſions, in leſſer matters, may not be impoſed upon, but protected. The Goſpel ſpirit is a healing ſpirit, a ſpirit of love and tenderneſs. Jeſus Chriſt will own thoſe perſons in an honourable way, *who carries his lambs in their boſomes*, that they may not become a prey to the Foxes; and *gently lead thoſe that are big with young*, according to the right method, and not beyond the

bounds of Goſpel-tenderneſs: but 'tis not the minde of Chriſt, that *ſeducing Jeſabel ſhould be ſuffered*, --- and 'tis gravel in the teeth, yea, as a ſword in the bones, of many gracious ones, to hear men of undermining Principles, as to truth, and of debauched practiſes, as to holineſs, make uſe of names, honourable before God, and precious with good men, as a ſhelter to themſelves and blaſphemies: *Cities of Refuge for ſuch offenders, are not ſet apart by God in his Iſrael, nor is his Temple to be a Sanctuary for ſuch*
Zech.13.2. *Delinquents.* The Lord cauſe *the falſe Prophet and the unclean Spirit to paſs out of the Land*, and ſhip them away to the Land of *Shinar*; ſuperadde this to his many mercies; that he may *turn to us a pure Language*, that
Zeph.3.9. we may *ſerve him with one conſent*, and that we *may with one minde and one mouth, glori-*
Rom.15.6. *fie God, even the Father of our Lord Jeſus Chriſt.* The Lord make your excellency eminently inſtrumental *to repair Zions breaches, and bleſs you out of Zion*, with peace and joy in your own ſpirit, and when
Heb.12. 22, 23. *you ſhall have ſerved out your own generation*,

tion according to his will, receive you up into heavenly Jeruſalem, amongſt the ſpirits of juſt men made perfect.

I ſhall ſhut up this Addreſs (Dear and Honoured) with this one Requeſt, that you will accept the humble tender of real Reſpects *in this ſmal bundle of goats hair*; was it better, I know no perſons in the world, that can lay a fuller Challenge unto it, then you can; nor to whom I ſhould more readily offer it, then unto your ſelves: If in the peruſal of this Treatiſe, you ſhall finde one ſpark to encreaſe your warmth of ſpirit for heaven and holineſs, own the Lord in it, and let me be but a poor ſheard, in which the coal is brought from the hearth; If any paſſage in it takes your ſoules aſide, and gives them a review of your Dangers and Deliverances, offering any hint to direct or incite you to thoſe Duties, which the Lord calls for *from his ranſomed ones*, I have my end; my Exſpectations terminate in Gods glory, and your ſpiritual good and growth. The Lord make you progreſſive in Greatneſs, but more in Grace, that Religion, in the life, and ſpirit,

and power, may be cheriſhed in your hearts, and houſes, that your practiſes may be a Paraphraſe upon *Pſalm* 101. your families may be *Eccleſia*, *Aula*, *Schola*, as was *the family of* George *Prince of* Anhalt, or *like* Cyrus *his Court*, *where*, *if a man choſe blind-fold, he could not miſs of a good man*; or like the Family of your *Noble Parents*, where many were Proſelited to the Faith, and ſome now alive, do own that Providence, as happy, which planted them under their roof; That your children may keep up ſincere Profeſſion in your name and race, and that *the Lord, who hath often delivered you out of the mouth of the Lion, would deliver you out of every evil work, and would preſerve you unto his heavenly kingdome, that you may be preſented faultleſs before the preſence of his glory, with exceeding joy*, is the hearty Prayer of

Your Worſhips, Honours, and Excellencies humble and devoted Servant, in the Lords work, and for his honour,

NATH. WHITING.

To

To the Ranſomed ones of the Lord; with all that in every place call upon the name of Jeſus Chriſt our Lord.

Dear Friends:

WHen, with my own people, I thankfully owned before the Lord, an eminent Deliverance from an imminent Danger, I then entred uppon this Diſcourſe, which was ſuited to that Providence: And having often reflected upon that ſignall mercy, duely conſidering the opportunities of doing and receiving good, which I have had, ſince that gracious reprieve from death, I have ſince drawn up my Meditations, which then were ſhort, ſuddain and confuſed, into a more enlarged, orderly, and methodicall Treatiſe: I do not covet the applauſe of men, nor court your Acceptance with ſtrains of wit, an affected Eloquence, new lights put into a dark Lanthorne, or Seraphicall Notions, high and ſublimate, but preſent you with a plain and practical Diſcourſe, deſiring to ſpeak from the heart to the heart.

The

The Treatiſe is Tripartite, thereby reſembling the heart, which is Triangular; and 'tis my ſingle deſigne, to endeavour, that upon the points or corners of your hearts may be engraven your Dangers, Deliverances, and Duties; that ſo the mercies of God, which are Records of greateſt Import, may be preſerved with greateſt care, and you may be provoked to act with greateſt Conſcience for God.

We cannot look back upon *Adam* in his lapſed Eſtate, but we may ſee a deluge of wrath breaking in upon whole mankinde, at the breach of the firſt Covenant; we cannot read over our own Diaries, but we may read our own Dangers, drawn up in black Characters of our ſins, as provoking God unto diſpleaſure againſt us, nay, the times that lately paſſed over us, preſented us with danger, from the ſword of men in the heat of warr; and now are we in dayly hazards from the arrows of the Almighty, in various and violent diſtempers.

Again, we cannot ſeriouſly ſtudy the Goſpel, but our great Deliverance from wrath to come, by the precious bloud of our Crucified Jeſus, preſents it ſelf unto our view, nor can we conſiderately ſurvey our own Soules, but we may read the counterpane thereof, tranſcribed by the Eternal Spirit; nor own Experiences, but we may meet with large Volumes of eminent Deliverances, perſonall and Nationall, wrought for us by the outſtretched arme of an Almighty God: Again, if we turn over thoſe holy leaves of

of the Scriptures of Truth, if we conſult the Experiences of Gods people in the Ages that are paſt, or ſeriouſly adviſe with our own ſpirits, when, in a right frame, we ſhall finde many Duties charged upon us, as our returnes to God, for our great Deliverances: The great God will not be a loſer by his mercies, he exſpecteth ſome incomes into the bank of his glory; if he have it not from us, he will have it out upon us; If we do not give it, he will take it. Deliverances are a great Talent put into the hands of men to trade withal for God; They that lap up this Talent in a napkin by forgetfulneſs, or ſquander it away by unſuitable actings, heap guilt upon their own ſoules, and ſhall be ſure, at the reckoning day, to finde this ſin, *as the Iſraelites did an ounce of their golden calf*, in all the rebukes of God upon them: The ſad Conſideration whereof, hath been, and is much upon my heart, and hath been a principall inducement, to thruſt this Treatiſe into the world, which is not Polemical in the main intention of it, *my Standard bearing this Motto*, *LOVE THE TRUTH AND PEACE*; nor is it provoking, I hope, to any, being the product of that *wiſdome*, *which is firſt pure, then peaceable*, &c. --- I have avoided all bitterneſs, that I might not ſtirr up any prejudice: my buſineſs is to be a Remembrancer from the Lord, unto you, and to provoke unto love and good works, as the genuine improvement of grace and mercy received.

Zech. 8. 19.

James 3. 17.

I have

I have not exactly methodiſed this Treatiſe, nor caſt it into the mould of the Title Page, but laid down all Sermon-wiſe, handling the Saints Dangers and Deliverances in the Doctrinall, and their Duties in the Applicatory part of it; in which, I have reſpect, as well to Spiritual, as to Temporal Dangers and Deliverances, and with reſpect to all, as they ſtand in a perſonall or Relative capacity.

I will not *Cramben bis cactam dare*, by Epitomizing in the Epiſtle, what is largely preſſed in the body of the Diſcourſe: I ſhall therefore onely entreat you, to bewail before the Lord, that root which bringeth forth wormwood and gall amongſt us, that diſcontent and ſullenneſs of ſpirit, by means whereof God is not owned in, nor honoured for thoſe glorious vouchſafements of mercy, which have been matter of envie and aſtoniſhment in all the Nations about us; that land-flood of corrupt Principles and practiſes, which, like a ſwift and ſpreading Torrent hath laid a great part of the Nation under water; that ſpirit of bitterneſs and enmity againſt Godlineſs in the power, and Religion in the purity of it; and thoſe ſad diviſions about, which ſadly hinder the work of a thorough Goſpel-Reformation, &c. all which are *ſowre grapes*, yea *cluſters of Gomorrah*, and not ſuch a Vintage, which the Lord might reaſonably exſpect from a people of ſuch rich mercies, ſuch ſignal preſervations, and under the enjoyment of ſuch encouraging advantages as ours have been:

O that

O that your *ſouls would mourn in ſecret places for theſe things!* O that you were ſo affected with them, *that you would refuſe your pleaſant bread!* O that you would ſo reprove a carnal and careleſs Generation of men, by your lively acttings for God, that many, yea all, who have experienced the goodneſs of the Lord in eminent preſervations, may glorifie the name of the Lord by an Evangelical converſation, that ſo the preſence of *God may ſtill give us reſt, that our Engliſh Zion may be made an Eternal Excellency, a joy of many generations, that our walls* (through the divine Cuſtodiency) *may ſtill be called Salvation and our gates praiſe.* But though this ſpiritual Lethargy be incurable in many, yet be ye, (O ye Ranſomed ones of the Lord) awakened unto duty, and let the ſenſe of mercy, in the eminent appearances of God to your help, in the daies of your diſtreſs, carry you like wind and tide, full ſail in your zeal for his Glory; in order to which, I ſhall humbly offer theſe hints unto you, and I entreat the people of my own charge to take ſpecial notice of them, as being mainly intended for them. Iſay 60. 15, 18.

1. Be frequent in your reveiws of thoſe feared dangers and fretting diſtempers, thoſe painful ſickneſſes and perplexing ſorrows, from which the good Hand of God has fetcht you; gather up your dangers and deliverances, your preſſures and preſervations, how *the Lord has granted you life and favour*, life with the com-

forts of it to make it ſweet and deſireable, and
Iob 10. 12. *his viſitation has preſerved your ſpirit*; has ſecured your lives in the midſt of many dangers, which ſurely have been many from infancy to gray hairs; that ſo you may viſite him in duty, who hath ſo often viſited you in mercy: there are frequent viſites paſt betwixt friends: God is your beſt friend; account that day loſt, wherein you do not viſit him and keep up ſweet communion with him. It was a gallant ſpeech of a
Marqueſs of Vico. brave man; *accurſed be that man, who values the wealth of the world worth one daies communion with God*; and act up unto *David*'s pattern,
Pſal. 34. 2, 4. *I will bleſs the Lord at all times*, &c. *I ſought the Lord, and he heard me, and delivered me out of all my feares*, which were many and lay hard upon him, when he changed his behaviour before *Abimelech*, and acted the part of a mad man, which ſo ſober a perſon as *David*, would not have done, had not his fears been ſtrong and his faith weak.

2. Get your Spirits tinctured with a deep ſenſe of that darkneſs which was upon you, when day firſt broke upon your ſouls, what deſperate courſes you were engaged in, and out of what company the Lord pluckt you, with whom ye were folded, as thornes, before converſion; own the conduct of that providence, whereby you have been led from *Beth-haven* to *Beth-El*, from profane places and ſocieties, into ſuch families, ſuch fellowſhips, and Congregations, where Religion has been owned, family

ly-duties carefully obſerved, Sabbath-ſtrictnes advanced, the Word ſpiritually diſpenſed, and holineſs has been contended for, whereby a ſaveving change has been brought forth in you, or you have been more built up in faith and holineſs. Let the conſideration of what you are, compared with what you have been, be much upon your ſpirits, that you may with thankfulneſs adore the riches of that mercy, by which you have been differenced, as to preſent grace, and hope of future glory, from the profane world.

3. Keep up yout firſt love to Chriſt, and your firſt hatred to ſin: Yonge converts have uſually ſtrong affections: Thoſe ſinnes which have been *Peccata in delicijs*, which have had moſt of the heart, are moſt upon the conſcience, moſt in the confeſſion, moſt in the holy mournings, and are moſt the abhorency of new Converts. Again, ſuch is their ſenſe of differencing mercy, that they are all Love to God, and all Zeal for his glory; you may read this in the gallantrie of the *Epheſians* ſpirit, *I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil* (either paſſions in thy ſoul, or perſons in thy ſociety) *&c.* --- a high ſtrain of Love! the ſtream muſt needs be ſtrong that turns all theſe wheeles; it argues a great force of affection, to draw out the ſoul into all theſe noble actings for Chriſt, but as a well-kindled fire abates in heat and light as the fuel waſtes; or as a paſſionate lover remits of

Apoc. 2. 2, 3. *Mihi ſane Auxentius nunquam aliud quam diabolus erit, quia Arrianus. Hilar.*

that violent affection, when the perſon beloved has been ſome time enjoyed; So it fareth with theſe *Epheſian* Chriſtians, they *left their firſt love, the love of their Eſpouſals*, and ſo became *Apheſis*, remiſs, and careleſs, poſſeſt with a ſpirit of ſloth and indevotion: O let not this charg be drawn up againſt us, *that the candleſtick may not be remooved from us!* What attempts have been made to un-church, un-ſabboth, and un-goſpel us, and how ſignally the Lord has appeared, for us, you know; O remember that ſtrength of zeal, that warmth of ſpirit, that height of love to God, his truth, waies, and people, thoſe ſighings, prayings, faſtings, fightings, *&c.* that were amongſt us, when the yoak was looſned from our necks, and when a doore was firſt opened unto us for Religion, and Reformation in the long Parliament: Labour therefore to keep up your firſt abhorency of ſin, and your firſt affection to Jeſus Chriſt.

Mr. Trap. n loc.

4. Cheriſh an high eſteem of Goſpel-ordinances: Remember *how pretious the word was then unto you, when viſions were ſcarce*, how you bleſſed God for it, and rejoyced in it, when you *ran to and fro to find it*; how your feet ſtood in the houſe of the Lord, and you *flew as Doves to their windows*, ſwiftly and in flocks, when Pulpits began to be filled with zealous, ſpiritual, and conſcientious Preachers: O let not this Manna loſe any of it's ſweetneſs upon your taſtes, now that you have it in ſo much peace and plenty

plenty: Bread, if wanting, is called for, though the table be heaped with diſhes. The word is bread to all creature-comforts, 'tis that which makes them noble and nouriſhing. O then be often *in the galleries with the King*, drink deep of his ſpiced wine, feed freely of thoſe dainties which, are prepared, and ſerved out by the Eternal Spirit: When you here a Sermon-bell, think you hear a voice from heaven, calling you in the words of Divine *Herbert*, Cant. 7. 5.

Come hither all, whoſe taſte
Is your waſte
Save your coſt, and mend your fare,
God is here prepar'd and dreſt,
And the feaſt
God in whom all dainties are.

You know and lament the negligence of ſome, and the wantonneſs of others: thin Congregations and empty ſeats, is not the complaint of a ſimple Miniſter, Still *deſire the ſincere milk of the Word, that you may grow thereby.* Do not wean your ſelves from the breaſt, whilſt you are in a growing eſtate, and never think you are paſt growth, until you be come to *a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt*, which ſtate of perfection, Scripture and your own experience, duly conſulted with, will tell you, is not attainable on this ſide Heaven. 1 Pet. 2. 2. Eph. 4 13.

5. Maintain an evangelical brotherly love amongſt

amongſt your ſelves; Love is the greate Goſpel Soder and Cement, a characteriſtical note of Chriſt's Diſciples, without which, the higheſt
Iac. 3. 14, 15, 16. pretence to piety and profeſſion is under cenſure by the Holy Ghoſt; O how did Chriſtians cling together in times of trouble! What friendly entertainment did Saints find in the hearts and houſes each of other, when they were forced from their dwellings by an enraged enemy? how did the old Primitive and puritane love begin to ſpring up and flouriſh in *England*? And now, that we have no enemy to quarrel with, will you needs quarrel one with another? What an unſuitable return is this unto the God of Peace, for his aſtoniſhing mercies and preſervations? Ah friends, well may the Lord take this ill from his people, after ſuch notable deliverances as ours have been; it was a good
Livye. wiſh of an Heathen *Utinam inimicitiæ mortales, amicitiæ immortales eſſent*, and I wiſh the ſame, that your friendſhips were immortal, your enmites mortal, that your diſſentions like to *Jonas his Gourd*, might die at the root in one night, and that *Brotherly love might continue as a Teyle-tree and as an Oake whoſe ſubſtance is in*
Joh. 3. 14. verſ. 18. *them.* O then, preſerve this evidence for heaven un-blurred in your ſouls, *that you may know, you are paſſed from death unto life, becauſe you love the Brethren: let love be without diſſimulation; love not in word and in tongue onely, but in deed and in truth:* it is eaſy to make them two, who were never truly one, to make them

them foes who were never truly friends, to keep them oft from *being one* bread, who *were never* one body. And in caſe of difference, *le ave your gift at the Altar*, not leave the Altar, that's not the mind of Chriſt, *and goe and reconcile your ſelves: There is a memorable ſtory of Ariſtippus an Heathen, who went of his own accord to Æſchines his enemy, ſaying, ſhall we not be reconciled, until we become a Table-talk to all the Country? To whom Æſchines replied, that he would gladly be at peace with him; remember therefore ſaid Ariſtippus, that although I am the elder, and the better man, yet I ſought firſt unto thee, thou art indeed ſaid Æſchines a far better man than I, for I began the quarrel, and thou the reconciliation:* O ſtand not upon punctilios, but goe thou and do likewiſe, you know the ſad fruits of contention, where *a* ſcar-fire is, the bels ring backward; So, where this fire breaks forth in fellowſhip and fraternity, Religion is Retrograde; all things go backward and run into diſorder; Communion is broken, Prayer is hindred, mutual edification neglected, Brotherly admonition will not be borne, the weak are offended, and the mouths of the wicked are opened wide in reproaches and calumnies.

6. Preſerve oneneſs in Judgment: beware of dividing opinions and dividing in opinion; Labour for ſtability in judgement, for rooting in the faith: It's a great honour to be ſtanding Chriſtians in falling times: be much and ſerious in ſearching the Scriptures, much and ſerious in exami-

examining your grounds of profeſſion: Look often to your foundation; be true to your own experiences, and recede not from your approved principles: *follow the foot-ſteps of the flock, keep cloſe to the Sheapheard tents*, conforme to the pureſt times, the moſt primitive and Evangelical practiſes: do not haſtily leave the *good old way:* meddle not with thoſe that are given to changes in fundamentals, Doctrinal or Practical: *Errour, as one ſaies, is a whirl-pool, firſt turns men round, and then ſucks them in:* He has no ſure ſtanding, who leaves the top of the hill. *Iſlebius Agricola, the firſt Antinomian, at laſt turned Papiſt.* How gradual has errour been amongſt us? unto what a monſtrous bulk is Hereſy now grown, both as to perſons and opinions, which but a few years ſince was hardly viſible? now low did ſome begin, who now are mounted upon the higheſt Pinacles? O then, ſtop the firſt leak, leaſt the Ship be immerſed; quench the firſt ſparks, leaſt the maiſter-timber become a flame; not onely keep, *but contend earneſtly for the faith, which was once delivered unto the Saints*; we are the truſtees of Jeſus Chriſt, the treaſure that is committed to our truſt is very pretious, above the vaule of heaven and earth, in the account of the great Truſter; and *that's an obligation to faithfulneſs, we are not to look onely to our ſelves, but to poſterity, to that Doctrine which is tranſmitted* to them: one *generation teacheth* another; *and as we leave them Laws and other National priviledges;*

Cant. 1. 8.

Iude 3.

ledges, ſo it would be ſad, if we ſhould not be as carefull to leave them the Goſpel. O then, *as the Church is terrible as an army with banners,* ſo is ſhe beautifull, when ſhe marcheth orderly under the Standard-Royal of truth, and ſurely, if we remember, how we have *rejoyced in the ſalvation of our God, and, in his name have ſet up our banners,* when formidable Armies were drawn up in great fury againſt us, we cannot but charge blame upon our ſelves, if we ſhould forſake his Colours, and fly to the painted Pageants of the Prince of darkneſs.

7. Let not evil root in your hearts by the love of money: *Lay not up your treaſures upon earth,* leſt they keep your hearts too much out of heaven; ſeek not great things for your ſelves, with the neglect of greater; *Let not friendſhip with the world, put you into a ſtate of enmity with God:* Remember what a friend God was unto you in the midſt of your late ſtraits and dangers: How little a value you ſet upon your ſtocks and lands, your ſhops and trades, in the heat of the late dreadfull Warrs, how *they that rejoyced were as though they rejoiced not, they that bought, as though they poſſeſſed not*; and will you now doat upon the world, and *put any truſt in deceitfull riches?* What a ſad preſage is this of another War? what a blemiſh upon Profeſſours? what a Reproach upon Religion? There is no ſin ſo contrary to a true Saint, as earthly-mindedneſs, whoſe Converſation ought to be in heaven, his inheritance lying there; O

then, roul away this reproach from you; be content with food and raiment, though none of the fineſt; time was, when you would have valued peace, and the Goſpel, as choice mercies, though with courſe dreſs and Diet; make ſhift a while, ere long, you ſhall be *cloathed with long white Robes, clean and fine, and ſhall drink of that wine, which ſhall be ever new in the kingdome of your Father.*

8. Laſtly, Be moſt intent upon the *quatuor noviſſima*, the *four laſt things*; Let your thoughts be much ſpent upon death, theſe dying times, by way of preparation, that it may come without a ſting and terrour to you; of Judgment, by way of preoccupation, *judging your ſelves here, that you may not be judged* hereafter of Hell, by way of prevention, waiting for, and making ſure your Intereſt in Jeſus, *who will deliver you from wrath to come.* And of heaven, by way of prelibation, taſting the peace, joy and comfort of that bleſſed Eſtate, living upon the foretaſtes of heaven; living up to the holineſs of it, *and giving all diligence to make your Calling and Election ſure,* that as the Lord hath given you an earneſt of his mercy, in temporal Preſervation, ſo the Lord may give you the full Treaſures of his grace in everlaſting Salvation.

To ſhut up all, (And indeed 'tis time), for according to the Rules of Architecture, the two porches of it are much too big for the building;) my witneſs is in heaven, that I covet not the applauſe of men, I am not carried on by a popular

ſpirit,

ſpirit, to make this publick; nor do I deſigne it to that end, which *Abſalon did his pillar*; *The Lord*, I truſt, *hath given me a name, better then of ſons and daughters*; but that (*like Abel's faith*) *it may ſpeak when I am dead: The Prophets, do they live for ever?* Alas! we are earthen veſſels, ſoon daſhed in pieces, every Age hath born ſad witneſs to this, and none more then the preſent, wherein many honourable veſſels, that were *ſanctified, and made meet for the Maſters uſe, and prepared unto every good work*; are broken by the hand of heaven, as *earthen pitchers, the work of the hands of the Potter*; And therefore, I have ſpared ſome hours from my ordinary pains, and ſtudies, to prepare this Treatiſe; That, when the Lord ſhall ſilence me by death, that my voice ſhall no more be heard from the Pulpit, I may ſtill ſpeak to the people of God from the Preſs, who are a people lying near my heart, whoſe Stability in the Faith, Union in Love, Progreſs in holineſs, Growth in grace, and further ripening for glory, is the hearty deſire of an unworthy Miniſter of the Goſpel, who is yours and the Churches, ſervant in the Lords work,

2 Sam. 18. 18.
Iſa. 56. 5.
Heb. 2. 4.
Zech. 1. 4.
1 Tim. 2. 21.
Lam. 4. 2.

N. *Whitinge.*

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א ל -- ב י ת -- א ל

OLD *JACOB's* ALTAR newly Repaired:

OR

THE *SAINTS* TRIANGLE of *Dangers, Deliverances* and *Duties.*

Text: *PSALM* 94. verſ. 17.

Unleſs the Lord had been my help, my ſoul had almoſt [or quickly] *dwelt in ſilence.*

THis Book of the *Pſalmes* hath been honoured, (and that deſervedly) with high Commendations by the Antients, being termed, *The Soul's Anatomy, The Law's Epitomie, The Goſpel's Index, a little Bible, The Summary of both the Teſtaments, being alledged, or alluded to, eighty four times or thereabouts, in the New Teſtament,* as one obſerveth, A ſweet Field and Roſary of Promiſes, Precepts, Predictions, Praiſes, Soliloquies, &c. A Phyſick Garden, richly furniſhed with all ſorts of healing plants and Medicinal

herbs, ſuited to all the Spiritual diſtempers frail man is incident unto. The holy Pen-man (being a perſon of choice ſpirit, and of large experiences) meeteth with all the conditions of all the Saints in their ſtate of militancy; ſo that, out of them, as out of a Storehouſe, every Saint may meet with rich ſupply, ſuting his reſpective condition, and his addreſſes to God; ſtill finding much of his own eſtate in ſome *Pſalme* or other, as though the ſpirit of God ſpake *de ſe, & in re ſua*, of him, and in his particular caſe, (As *Athanaſius* obſerveth) containing the Characters and Repreſentations of his thoughts, meditations, affections, and workings of ſpirit towards God, towards man, towards himſelf, throughout all the changes of his Pilgrimage, in this preſent world: The Apoſtle *James*, Chap. 5. ver. 13. gives this general advice, *Is any afflicted, let him pray, Is any merry, let him ſing Pſalmes*: Lo, here is the bread of mourners, for ſad ſpirits, and here is the oyl of gladneſs for merry hearts; here are healing potions for all heart diſtempers, and cordial waters for all ſinking ſpirits, yea choice experiences *to ſtrengthen fainting ſoules in the day of their diſtreſs, more pleaſant then the pooles of Heſhbon, more glorious then the Tower of Lebanon, more redolent then the oyl of Aaron, and more fructifying then the dew of Hermon*, as one expreſſeth it; and amongſt many *Pſalmes*, though this hath not the Title *Michtam* of *David* affixed to it, to wit, *A golden Pſalme*, or *David's precious jewel*, yet it is as the firſt borne among many brethren; from a very ſmall Parcel whereof, *viz.* verſ. 17. we may conſider a double *acknowledgment*,

An Epitomy of the Bible; or, a little Bible, as *Luther* calls it.

1. 1. *Of imminent danger*, ſet forth { 1. *By the nearneſs of it.* 2. *By the greatneſs of it.*

2. 2. *Of eminent Deliverance*, in *two conſiderable Circumſtances*, { 1. *The reaſonableneſs* 2. *The ſufficiencie* } *of Help.*

Which Conſiderations will appear to be very genuine, and to be the plain meaning of the Prophet, if we take the Text in pieces, and examine each word apart.

1. *Except*

1. *Except the Lord*, or if the Lord had not ſtood by me, and appeared in the very nick of time, this implieth the ſeaſonableneſs of help, the Lord uſually reſerving his hand for a dead lift, as that paſſage, *Pſal.*124. verſ.1, 2,3. *If it had not been the Lord, who was on our ſide, now may Iſrael ſay, if it had not been the Lord who was on our ſide, when men roſe up againſt us, then they had ſwallowed us up quick*: *the word is uſed*, Pſal. 119. verſ.92. *Unleſs thy Law had been my delight, I ſhould then have periſhed in my affliction*; which was the Lantgrave of *Heſſen*'s ſupport; *Melanchthon* reporteth, that he told him at *Dreſda*, *That it had been impoſſible for him to have borne up under the manifold miſeries of his ſo long impriſonment*, niſi habuiſſet conſolationem ex verbo divino in corde ſuo, *If the Word of God had not brought in conſolation, into his heart.* Joh. Manl. loc. comm. *pag.* 139. alledged by Mr. *Trap. in Pſal.* 119.92. 1.

2. *Had been my help*: the word ſignifieth, not onely, Help, but *ſummum & plenum auxilium*, an *helpfulneſs*, or *full help*; the *Hebrew* hath a letter more then ordinarie, to encreaſe the ſignification, as learned Mr. *Leigh* obſerveth: There is the ſufficiency of help. 2.

3. *My ſoul*, i. e. my life, the word in the *Heb.* being often tranſlated *life*, of which the ſoul is the ſpring and fountain, as *Job* 2.verſ.6. The Lord ſaith unto Sathan, *Behold he is in thine hand, but ſave his life.* I give thee full commiſſion againſt the body of my righteous ſervant *Job*, to fill it with diſeaſes and diſtempers, (as he did it to purpoſe) but not to take away his life: This argueth, the greatneſs of *David*'s danger, his Life had dwelt in ſilence, that is, his life had been gone, and his dead corps had been laid in the grave; as *Pſal.*115.verſ.17. *The dead praiſe not thee, neither any that go down into ſilence*; Hence the Latines call dead men, *Silentes, ſilent ones.* 3.

4. *Welnigh*, or *almoſt*: The word ſignifieth, A little ſpace of time or place, as if he had ſaid, ſo near was I unto death, that there was but a minute, or hair's breadth betwixt me and it; a parralel place, (though upon a

ſpiritual account,) you have, *Prov.*5. verſ.14. *I was almoſt in all evil, quaſi parum,* or *parum abfuit quin*-- or within a little of all evil: This ſheweth the nearneſs of the danger; ſo that the Pſalmiſt ſpeaketh after this ſort, If the Lord had not ſeaſonably and fully appeared to my help, ſo great and unavoidable was the danger, I was juſt dropping into, I had been a dead man, and my dwelling had been in the quiet and tenebrous cloyſters of death.

The Text thus opened preſenteth you with theſe three Obſervations:

1. Obſervation. I. *That the ſaints Exodus to heaven is through a red ſea, and a wilderneſs.*

Obſ. 2. II. *That the people of God are ſometimes caſt upon ſuch ſtreights, that ſeem to cut off all means of relief from them.*

Obſ. 3. III. *That the appearances of God are eminent, and immediate, to the reſcue of his people in their greateſt ſtreights.*

I ſhall ſpeak to the two firſt but ſparingly, and be more copious and enlarged on the laſt, the proſecution whereof is mainly intended: And take up the former in the Applicatory part of this Doctrine,

Doctrine 1. *That the Saints of God do meet with many dangers, and much adverſity in this life.*

Their Exodus *to heaven is through a red Sea, and a wilderneſs.* Pſal. 34. ver.19. *Many are the troubles of the righteous*; The Account of their ſufferings riſeth very high, the groſs ſumm of their affliction is very great: *Iſa.* 43. verſ.2. *they muſt paſs to their Land of reſt through fire and through water.* Acts 14. v.22. *We muſt through much tribulation enter into the kingdome of God: Plana via ad patriam cœleſtem eſt crux. The readie way to heaven is the Croſs-way. If there be any way to heaven on horſe-back, ſurely this is the way,* ſaith that bleſſed Martyr, The ſtones were not ſet into *Solomon*'s Temple untill hewen, neither is the corne laid up in the garner, untill the flail hath paſſed upon it. Fleſh-pleaſing formaliſts take up a delicate Profeſſion, thinking to divide betwixt Chriſt and his Croſs; coaſting about in their wilde and roaving thoughts to finde out a way that will bring them to the Crown, and yet baulk the

Malcolm.

Mr. *Bradford.*

the Croſs; but alas, their miſtake will one day ſadden their hearts when they ſhall read their preſent folly, in their future diſappointment: Thoſe whom *John* ſaw in the viſion of the Spirit, *Apoc.*7. ver.14. *cloathed with long white robes, ſtanding before the throne of God, and of the Lamb, are ſaid to come forth of great tribulation*; implying, they had been in great affliction, they had all their ſhare of breaking Oppreſſions: This is a truth confirmed by the joint Teſtimonies of all ages, and handed down to us, writ in the bloud of many precious Saints.

1. Then they that argue the certaintie of future bleſſedneſs, from their preſent worldly happineſs, and conclude that God loveth them, becauſe they abound in thoſe things which are beloved by them, do reckon without their Hoſt, and muſt one day (ſore againſt their wills) be conſtrained to reckon again: The *Rich man* Luke 16. found it otherwiſe, *He was clothed with purple and fine linnen*, (then which the beſt wore no better,) *and fared ſumptuouſly every day*, (every day was a gaudie day to him) ſecond and third courſes ſerved to his table; yet verſe 22,23. *This Rich man dieth, was buried, and turned into hell*, where he had miſery without mercy, ſorrow without ſuccour, pain without pleaſure, *he drank of the wine of Gods wrath* without mixture, *Apoc.*14. *ver.*10. had judgement without mercy: Oh that all cruel Oppreſſours, and hard hearted Miſers could conſider this in time, that ſuffer many a poor *Lazarus* to ſtarve at their gates! Oh! the time is drawing nigh, when they ſhall be ſnatch'd from their full bowles, and full barnes, from their heaps, and their hoards, and ſhall be tumbled into hell, from whence they may ſee deſpiſed *Lazarus* above in the boſome of *Abraham*. Think of that unmerciful Courtier, *Chriſtopher Landſale, who ſuffered a poor Lazer to die in a ditch by him; And he himſelf (by the juſt hand of God) dyed in a ditch alſo.* God ſometimes payeth unmercifull men in their own coyn, amongſt whom the depopulating encloſer leads the Van, *Iſa.*5. 8,9,10. Hence, they are aſleep, who dream of an earthly Paradiſe, or an eaſie Religion, as a Mic 2. 2.

meanes to arrive at that heavenly one, and fancy a Profeſſion without perſecution; *a roſe without prickles, and a lilly without thornes*; Saint *Paul* ſayeth otherwiſe, *Rom.* 8. verſ. 18. *I reckon, that the ſufferings of this preſent time,* concluding the preſent time to be a time of ſuffering, and that all the day long, *ver.* 36. the whole courſe of a Chriſtian's life is but a ſlaughter time; or the whole day of the Goſpel may be termed a ſlaughter day: *In* Diocleſian's *time,* 17000 *Chriſtians were ſlain in the ſpace of one moneth: In the* Pariſian *Maſſacre* 30000, *in as little ſpace; and within the year* 300000, *as hath been computed*: And how fitly doth that ſad ſtory of the Chriſtians of *Calabria* agree with this paſſage of the Apoſtle; for being thruſt up into one houſe together, as into a ſheepfold, the executioner cometh in, and taketh one after another, leading them to a larger place, where he cutteth their throats, with his butchers knife, untill he had ſlaughtered them all, to the number of Eightie eight perſons, even as the butcher prepareth meat for the ſhambles.

Acts and Monuments, *fol.* 859.

3. 3. Hence then, they are below the name, at leaſt, have not the magnanimous, the great mindes and gallantry of Chriſtians, who caſt of Chriſt when the Croſs appeareth; that not onely throw off their cloaks, but their coats alſo, when the ſun of perſecution beginneth to ſcorch them: and they alſo are blameworthy, who diſcover a whining and pettiſh ſpirit under afflictions, crying out with *Baruch. Jer.* 43. ver. 3. *Wo is me now, for the Lord hath added grief to my ſorrow, I fainted in my ſighing, and finde no reſt*; as though all was loſt when the yoke preſſeth heavie upon them; whereas, that one Conſideration, *Lam.* 3. ver. 39. may ſtop the mouth for ever, *Wherefore doth living man complain?* a poor clod of clay? alive, on this ſide the grave, and Hell, and complain? and quarrel with God? what equity is there in his complaints? what reaſon hath man to murmur? *when as man is puniſhed for his ſinnes?* Man that complaineth is guilty of many ſinnes, the wages whereof is death; nay, afflicted man who eihghteneth his ſufferings, was ever grief like mine? did ever

ever any meet with ſuch Croſſes, diſappointments, hard ſpeeches and hard dealings, as I meet withall? Oh! this man that complaineth now on earth, might ere now have cryed out in Hell: He that weepeth on earth, might long ſince have wailed in hell; and he that gnaſheth his teeth againſt God for his preſent ſufferings, might have had gnaſhing of teeth in endleſs and eaſleſs torments; Oh then! *Wherefore doth living man complain?* Oh! this is a quieting Conſideration, to keep down all impatient riſings of heart againſt God, in a day of diſtreſs, and will lead out the ſpirit to ſubmit unto, and truſt God, in the greateſt ſtreights: For, as it followes, in the ſecond head of Doctrine,

The Saints of God do ſometimes meet with ſuch diſtreſſes, that cut off all hopes of deliverance from man: Reaſon is at a ſtand, heart and fleſh fail; carnal policy is at a loſs; all proud helpers ſtoop in vain: yea, Faith it ſelf beginneth to flagge, Thus *Gen.*21. verſ. 14, 15, 16. *Hagar* with her ſonne, are caſt out of *Abraham*'s family, and are now in a wilderneſs, a place inhabited onely by wilde beaſts; their ſtock of proviſion ſpent, and no ſupplies to be had; What then? what courſs will *Hagar* take? why ſhe layeth down her beloved boy under a buſh; And what then? ſhe goeth a diſtance from him, not being able to bear his dying groanes, and cryes; and having emptyed her bottle of water, ſhe ſeeketh to emptie her moaning heart by teares; ſeeing nothing but the death of her Sonne, as knowing no way to prevent it! a great diſtreſs! a ſad ſtreight! but not her caſe alone: Many of the Saints of God have come to the emptying of their bottles, to caſes of utmoſt extremitie; a parralel caſe was that of the poor widow, 1 *Kings* 17. verſ. 12. her whole ſtore was ſpent, and markets ſhut up, as to new ſupplies, *a handfull of meal in the barrel, and a little oyl in the cruſe,* was her whole livelihood, and ſhe is now gathering a handfull of ſticks, to bake one cake for her ſelf and her Sonne; and what will ſhe do when that cake is eaten? did ſhe ſee relief coming ſome other way? no, theſe were her Doctrine 2.

her thoughts, ſhe and her ſonne would eat that cake and die: It were eaſie to multiply preſidencies of this kinde upon both accounts, temporall and ſpirituall; ſtreights of bodie and preſſures of ſpirit have been matter of the Saints complaint.

1. Oh then! thou that art a ſervant of the Lord, who haſt not been brought into theſe ſtreights; upon whom ſuch a day of diſtreſs hath not been, but findeſt the incomes of the ſpirit, doſt take in comfort from the promiſes, walkeſt in the light of God's countenance, and haſt the candle of the Lord ſhining upon thy Tabernacle, as 1 *Kings* 1.6. *That haſt been the Lords Adonijah*? Oh! charge it home by the way of thankfulneſs upon thy heart, that the Lord ſhould lead thee unto the land of reſt, and not by the way of the wilderneſs.

2. Let thy bowels yearn toward the diſtreſſed of the Lord: pity them, pray for them, and adminiſter ſeaſonable ſupplies of comfort to them; *conſidering thy ſelf as being in the body*; eſpecially let thy heart go out in tender compaſſions towards the afflicted in ſpirit, to thoſe who are brought into ſoul ſtreights, whoſe caſe runneth parallel with that of *Heman*, *Pſal.*88. ver. 3. *My ſoul is full of troubles*, is ſatiated with evills, hath its fill, is brimm'd up, yea, running over, and theſe ſo preſſing, that *my life draweth nigh to the grave*, and then, *verſ.* 8. *I am ſhut up*, *I am a priſoner*, under reſtraint; I, but it is *libera cuſtodia*, *he may go forth with his keeper*; no, I cannot go forth, Oh! tis a ſad thing to be a cloſe Priſoner, to be ſo ſhut up that he cannot ſteppe one foot beyond the grate, to take any contentment in the creature, any delight in outward enjoyments, or any comforts in relations; Ah, but *Heman*'s caſe is far ſadder, he is ſo ſhut up that his ſpirit cannot go forth in prayer, to fetch in comfort from the Promiſes, nor healing from the Spirit, nor life from Jeſus Chriſt, nor pardoning mercy from the God and Father of mercies: nor evidence of Electing love, nor aſſurance of Redeeming grace, nor demonſtrations of Adopting grace; nay, nor ſatisfying

and

and ſoul-quieting concluſions of truth of grace, *but free amongſt the dead, like the ſlain in the grave, whom God remembr.th no more*; Dead to duty, dead in duty, dead from duty; ſpirit dead, and heart dead, affections dead, deſires dead, comforts dead, hope dead, faith dead, yea all dead: Oh! this is ſad above what words can expreſs, onely the heart knoweth its own bitterneſs: yet this day of diſtreſs hath been upon many precious Saints: Oh! then draw forth the breaſts of conſolation to ſuch ſad ſouls, *Stay them with flaggons, comfort them with apples:* And let this give you incouraging hopes of ſucceſs in all your applications, that the appearances of God are eminent, and immediate in the day of his peoples greateſt diſtreſs, which is the main point I pitch upon, as being the chief ſcope of the Text.

Doct.3. *The Lord comes in often with ſeaſonable and ſuitable mercies in times of greateſt miſeries.*

He loveth to be ſeen on the Mount; to be a preſent help in the needful time of trouble, to help when none elſe can help; when refuge faileth, and hope is now at the giving up the ghoſt. See that *Gen.* 21.verſ.17, 18. When *Hagars* fears were higheſt, and her faith loweſt (as too oft is ſeen, that when fear is up then faith is down) when death was coming, and life going, when the water was ſpent, her patience ſpent, and all ſpent; when ſhe had received the ſentence of death within her ſelf, for her ſelf, at leaſt for her ſon, whom ſhe had given up for a dead childe: Then, then God heard the voyce of the lad, and calleth unto her, and biddeth her lift up the lad, yea her own faith and hope, and ſpirit, (for there was an univerſal ſinking in her) and telleth her he will make him a great Nation; as if he had ſaid, Fear not the life of the lad, for there are many lives bound up in his life; if I ſhould let him periſh, I ſhould loſe a Nation, yea a great Nation; and that diſtruſtful thoughts might not ariſe in her heart, God openeth her eyes, and ſhe ſaw a Well of water, and gave the lad drink: Let us pitch down a little upon this Quotation, for it is a

place of pleaſant ſprings, and draw theſe Obſervations.

1. *That the goodneſs of God is a ſpringing fountain unto the Saints*, even in a wilderneſs, *Pſal.*107.35. There is alwayes water in this fountain, *Pſal.*36.verſ.9. *With thee is the fountain of life*; There are ſprings of providence, and ſprings of promiſes, both which do ſend forth refreſhing ſtreams unto the Saints: There are alwayes ſupplies in the Lords ſtore-houſe, freſh cordials in the Lords cloſet; yea, he can and will create deliverances for his *Jacobs*, though *Hagar* was at a loſs, yet God was not, though the ground was dry to her, yet God can bring up ſprings of water through the ſecret veynes of the parched earth: Oh! there is much ſupport in this, duely to improve the Omnipotency and All-ſufficiency of God.

2. *That the Saints themſelves ſometimes have their eyes ſo ſhut up, that they cannot ſee theſe ſprings of goodneſs*; Sometimes the heads of theſe ſprings lye ſo deep and low, that they are not viſible, either in promiſes or in providences: Nay, when they are open and run, yet in ſome caſes, the Saints eyes are cloſed, that they cannot ſee them; all ſeemeth to be dry ground to them: Indeed theſe fountains are ſhut up to the unbeleeving world, alwayes ſealed to the wicked; ſo great a ſtone is rolled by an Almighty arm upon the mouth of this Well, that all the ſtrength of nature cannot remove it, to dip a bucket in it; but to the faithful it is alwayes open, they need no *Jacob* to roll it away. See that *Zach.* 13. verſ.1. *A fountain opened to the houſe of David for ſin, and for uncleanneſs.* This great Goſpel fountain, the blood of Jeſus, is open to beleevers, to them that dwell at *Jeruſalem in the Spirit, not in the letter of profeſſion.* Now if this great Fountain be open, which feedeth all the leſſer ſprings, referring to the blood of the Lord Jeſus, then ſure no leſſer ſprings ſhall be ſhut up to them: *He is the fountain of Gardens, the Well of living waters*, Cant.4. verſ.15. What a precious priviledge is this, to have all Goſpel-ſprings open unto us? yet here is our miſery, and

and it is very great, though the ſprings be open, our eyes are ſometimes ſhut; now what is a ſpring of water to a thirſty traveller, if he ſee it not? But you will ſay, How ſhall the Saints get their eyes opened?

3 *God alone openeth the eyes of his people, that they may ſee theſe open Fountains, that they may behold theſe ſtreams from Lebanon: Hagar* ſaw not the fountain, neither could ſhe, untill God opened her eyes; *He that opened the heart of Lydia*, Act.16.verſ.14. *opened Hagars eyes*: Jeſus Chriſt who hath the Key of *David*, can onely open and ſhut eyes by his anointing Spirit, *Apoc.*3. verſ.18. This is true in the firſt work of converſion, *Act.*26.verſ.18. So alſo in the paſſage of after comforts, 2 *King.*6.17. *The Lord opened the eyes of the young man that he ſaw, and behold, the mountain was full of horſes and chariots of fire round about Eliſha:* The providences and protections of God, do circumvallate and encompaſs the faithful; *His Angels encamp round about them*; yet the Lord muſt open their eyes, elſe they cannot behold them: A truth falling in with our own experience; how many amongſt us, ſaw not that wall of fire which hath been round about us? nor thoſe Chariots of fire which have been ſo eminent a protection unto us, in times of greateſt danger? But,

4. *God will open the eyes of his people, to behold theſe ſprings of mercy, when they ſtand in moſt need of them:* What had it been to *Hagar* if her eyes had been opened to have ſeen many Wells of water when ſhe was in *Abrahams* family? or if ſhe had been in a land of fountains? but to be in a wilderneſs in a land of drought; to have the water in the bottle ſpent, and knew not where to fill it, nor how to keep her lad alive without ſupplies of water; and then in this ſtreight, to have her eyes opened to ſee, not a little water in a pitcher to fill her bottle once with, and no more; but to ſee a Well, a ſpring of water, where ſhe might have conſtant ſupplies: Oh! this was a ſeaſonable, and therefore a welcome mercy to her; this was life to her ſelf, her ſon, and to her hopes of after

ſafety; Oh this is marvellous ſweet, and an excellent means to get up the heart in ſinking times and conditions.

6. Her eyes are opened, ſhee ſeeth the Well: What doth ſhe now do? why ſhe obeyeth the voyce of the Lord in filling her bottle with water, and giving the lad drink; this teacheth us, *That it is the duty of Gods people to lay hold upon offers of mercy from the Lord*; to cloſe in with, to own, and improve, the providential diſpenſations of God for good unto themſelves: What, is ſhe in a wilderneſs? her bottle-ſtore ſpent, a fountain opened, and her eyes opened, and doth ſhe ſit ſtill? is ſhe ſullen, or is ſhe pettiſh, becauſe ſupplies came not her own way, or at her own time? will ſhe not dip her bottle in the fountain, becauſe it ariſeth in this, and not in that plat of ground? doth ſhe ſtand upon ſuch niceties? no, no, but preſently ſhe ſnatcheth up her bottle, and goeth to fill it: A commendable practice! Oh! what we ſee her do, do we likewiſe; in all our ſtreights, let us haſte to the Throne of grace, and when mercy is offered, help ſeaſonably tendered, let us imbrace it, and improve it; when Chriſt opened that fountain of grace, ſhewing the wounds in his hands, and in his ſide to *Thomas*, preſently he runneth to the fountain, and dippeth his bucket in the Well, acting faith by a perſonal application, *My Lord, and my God*, Joh.20.verſ.28. So when the Lord openeth his Mercy-fountains to us, and our eyes to ſee them, let us not onely ſip a little, but fill our buckets, yea brim our bottles, *drawing with joy and thankfulneſs of heart* water out of thoſe Wells of ſalvation, *Iſa.*12.verſ.3. not quarrelling with men or means, but owning the goodneſs of the Lord, in the ſeaſonableneſs and fulneſs of our diſtreſs. What, ſhould I mention the Angels ſtaying *Abrahams* hand, when it was lifted up to ſlay his beloved *Iſaac*? What, ſhould I name *Jacob*'s *Mahanaim*, the Hoſt of God which appeared to him, when he feared his brother *Eſau*, leſt he ſhould ſlay the mother with her children? or *Joſeph* in the pit, or in the priſon? or *Iſrael* at the

the red Sea? what ſhould I ſay more? the time would fail me, if I ſhould reckon up, what the Holy Ghoſt hath recorded of this kinde: How often may the ſaints, and how many of them may truly ſpeak the words of my Text? *Unleſs the Lord had been my help, my ſoul had almoſt dwelt in ſilence*: but God appeared, relief came, and deliverance was ſent from the Lord, in the very nick of time: Oh! if God had deferred his help for one hour, nay one minute, nay leſs then one minute, (if time could be parcel'd out into a leſſer moment) I had been undone, life and all had been loſt. But you will ſay, what moveth the Lord to this full and ſeaſonable appearance, for his people in their greateſt ſtreights? I anſwer,

Reaſon 1. *Becauſe God ſometimes leadeth his people into ſtreights, therefore it is for his honour to fetch them out again*: Some Commanders have been very bold and forward to lead an Army on, but have had little care and skill to bring them off, by means whereof many thouſands have been ſlain in ſome deſperate aſſaults: but the Lord of hoſts will not do thus, he will not fall back with his reſerves and ſuffer his *Uriahs* to periſh by the ſword of the children of *Ammon*; he will bring off with ſafety, when he putteth his own people upon danger: *The Lord is a man of war, the Lord is his name*: He knoweth the ſtratagems and poſtures of warre, and like a brave Commander ſtandeth upon his honour, and therefore will bring off where he leadeth on: *Abraham* had expreſs order from *Jehovah*, to offer up his ſon *Iſaac*, and we ſee how the Lord ſtepped in betwixt the cup and the lip, as it were, and biddeth him hold his hand, when it was now lifted up to ſlay his Son, *Gen.* chap. 22. Therefore *Abraham* called the name of that place *Jehovah-jireh, The Lord will ſee, or the Lord will provide*, ver. 14. *Moſes* and the children of Iſrael received orders from the Lord of Hoſts for their march out of *Egypt*, and had their way and quarters aſſigned by him, *Exod.* 14. verſ. 1. 2. *The Lord ſpake unto Moſes ſaying, ſpeak unto the children of Iſrael,* Exod. 15. 3.

that they turn and encamp before Pi-hahiroth, betwixt Migdol and the ſea, over againſt the Sea, over againſt Baal-zephon, before it ſhall ye encamp by the Sea; What could be more expreſs then this? well, what followeth? why, *Pharaoh* with all his hoſt purſues them, and having got them up into this cramp, maketh no doubt but the day is his own: and well he might, for if we view the ground, we ſhall finde them thruſt up into a narrow room, and in very ſad ſtreights: if they look before them, and think to ſave themſelves by flight, the ſea is there, and they have neither bridg nor boats to paſs over it; if they think to wheel on the right hand, high mountains are a baracado againſt them; if they think to ſteal away on the left hand, that cannot be done, for they muſt climbe up high and plain hills, which will give the enemy a full proſpect of them: if they think to retreat, and to ſlip back into *Egypt* by ſome ſecret way, that they cannot do, becauſe *Pharaoh*'s Army, is betwixt them and *Egypt*, ſo that they muſt march through the head-quarters of the enemy, if they attempt that: nay, to add weight to all, they were before *Baal-zephon*, the God of watching, an Idol which the Egyptians had high exſpectations from, being ſet at the mouth of thoſe mountains before *Pe-hahiroth*, to watch the paſſage, that none might eſcape without a paſsport out of Egypt: Here *Pharaoh* overtook them, *verſ.* 9. Theſe were their ſtreights; and 'tis plain God brought them into thoſe ſtreights; but what? doth God leave them in the lurch? no, God will ſave them by a miracle, he will make a way in the deep for them: As they marched between mountains of earth before, ſo they ſhall march between mountains of water now; and they who feared that their enemies would dig graves for them in the wilderneſs, do now ſtand upon drie ground, and behold the whole hoſte of Egypt buried under two huge mountaines of water; *ver.* 28. and all this the Lord of hoſts did, to maintain his honour in point of faithfulneſs to his people, and to evidence his power in point of omnipotency upon their enemies, as

Mr. *Burroughs* notes upon *Hoſ.* 2 p. 5 c.

Moſes

Moſes upon another occaſion argueth it out with the Lord. *Numb.*14. verſ.15.16. *If thou ſhalt kill all this people as one man, then the nations which have heard of the fame of thee, will ſpeak, ſaying, becauſe the Lord was not able to bring this people into the land, which he ſware unto them, therefore hath he ſlain them in the wilderneſs*: An high impeachment againſt God, in reſpect both of power and faithfulneſs; a charge very diſhonourable to the Lord: and therefore the Lord bringeth them off, at leaſt the loyal and obedient ones, with honour and ſafety, from all thoſe hazzards he had led them into. Hence the Prophet *David* ſpeaketh in the perſon of the Church, *Pſal. 66.* verſ. 9,10, 11,12.

Rea.2.*Becauſe ſometimes the ſervants of the Lord meet with troubles in the world, for their love to God, and management of the Lords work*; They ſpeed ill with men for their good will to God; and are ſufferers from men, becauſe they will not ſinne againſt God; therefore it is that the Lord eſpouſeth their quarrel and taketh part with them: This was the caſe of the three Jewiſh worthies, *Dan.* 3. verſ.12.13. they would not diſhonour the true and living God, by owning any thing of God in a dumb and dead Idol, and therefore are bound and caſt into a fiery fornace; but how ſped they? did God ſuffer them to be caſt into that fiery priſon, and periſh there for his debt? no, God was with them in the fire, and fetch'd them out without one peny damage to them; *their hair was not ſinged, neither were their coats changed, nor the ſmell of fire had paſſ'd on them*, verſ 27. In like ſort did wicked men deal with *Daniel* Chap. 6. verſ. 10. and the Lord brought him off without the leaſt hurt: upon this baſis the Lord Jeſus bottometh that precious promiſe *Luke* 21. verſ. 15. *I will give you a mouth and wiſdome, which all your adverſaries ſhall not be able to gainſay or reſiſt*; and wherefore are the vouchſafements of God ſo eminent unto them? verſ.12. *becauſe they ſuffered for his name, and his cauſe*: which truth hath been more then once atteſted by ſuffering ſaints; ſo much of the ſpirit and wiſdome of

of God hath been diſcovered in their anſwers, that their adverſaries and accuſers have been non-pluſs'd by illiterate men; nay, filled with aſtoniſhment: Thus the Apoſtle *Rom.*8.verſ.36. *For thy names ſake we are led as ſheep to the ſlaughter*; and what followeth? why Verſ.37. *in all theſe things wee are more then Conquerours, through him that loved us*, we do over-overcome, *ſuper-ſuperamus*; if the cauſe be Gods, we may truſt our ſelves and it in Gods hand, and poſſeſs our ſouls in patience, when we have this aſſurance, that not an hair of our head ſhall periſh *Luke* 21. verſ.18,19.

ὑπερνικῶμεν.

Reaſ. 3. *Therefore God ſteppeth in to the help of his, people in their greateſt ſtreights, that he may give real teſtimony of his hearty good will unto them:* that they may know, and their enemies alſo, that they have a friend who will ſtick to them in the day of their diſtreſs: affliction is the trial of affection, *Prov.*17. verſ.17. *A friend loveth at all times*, [* in all times] that is, in every opportune time; in the fitteſt ſeaſon; now the timings of love; the timings of acts of friendſhip addeth both worth and weight unto it *Prov.*15. verſ.23. *A word ſpoken in ſeaſon* (in his time, ſaith the *Hebrew*) *how good is it*? how good is a word of comfort ſpoken to a drooping ſoul in a day of mourning? How good is a word of peace ſpoken by the Lord to a wounded ſpirit? and then when its wounds are freſh and bleeding? can any heart, but the heart of Experiences, conceive, what healings thoſe words of Chriſt brought to the poor woman, *Luke* 7. v. 48. *thy ſinnes are forgiven thee*? being ſpake at that ſeaſon, when her heart was poured out, under a deep ſence of ſinne? Who can calculate what revivings of ſpirit, the ſaint-thief felt from that ſeaſonable Promiſe? *To day ſhalt thou be with me in Paradiſe*? *Luke* 23. ver.43. being ſo rightly timed, even in ipſo articulo mortis, in the very moment before his death, and when his conſcience was both awakened and wounded with ſinne? Oh! ſurely the timeing of love doth marvellouſly add to the beauty of it, and when is it ſo ſeaſonable as in a day of diſtreſs? A cup of cold

* *Hebrew.*

cold water with one morſel of bread given to a weary and thirſty Traveller, is more then a full meal at another time: How pleaſantly did *Iael*'s milk reliſh upon *Siſerah*'s pallate, when he was thirſty? *Judg.*4 *verſ.* 19. A ſmall piece of ſilver given to a poor man when he wanteth to buy bread for his family, is more then a great ſum given at a time when his cupboard is full of bread; *A brother is born for adverſity*, and ſure kindneſs ſhewed to a brother in a day of adverſity, ſpeaketh up love with the loudeſt accents: Now, God reſerveth his paternal love to ſuch a time, and then he unboſometh himſelf unto his people, and at ſuch a time his people read the love of God in the moſt legible Characters; ſome drops of love taſte ſweeter then, and are owned more then full draughts of love at another time: Good *Aſaph* experienced and acknowledged this, *Pſal.*73.*verſ.*25,26. *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee*, None in heaven, none on earth? No, God is above all in this good mans eſteem. How cometh it to paſs that God hath ſuch a glorious high throne in *Aſaphs* heart? Oh, ſaith he, there is good reaſon for it, and you will ſay ſo too, when you know what love and good will God hath ſhewed unto me. Oh! I was in ſuch a ſinking and diſpairing condition, *That my fleſh and my heart failed me*; heart, and hope, and help, and all were gone, I, but then, *The Lord was the ſtrength of my heart*; my heart ſtayed upon God, as upon a firm rock; the Lord was unto me as the ſhadow of a great rock in a weary land, and he is my portion for ever, he hath put in ſecurity for my everlaſting ſafety. Oh, behold what manner of love is this? and therefore he draweth up this concluſion, *It is good for me to draw nigh to God*, to rowle upon God in all my ſtreights. Theſe appearances of God do make his love ſo viſible and glorious, that Angels and men may read it, and ſay, *Behold how he loveth them!*

Again, God doth hereby more engage his people unto him, he maketh them more his own, getteth into their very hearts, and ſetteth up his royal ſtandard there: There is nothing layeth Reaſon 4.

ſtronger engagements upon an ingenious perſon, then friendſhip in a day of adverſity. *Jonathans* interpoſures for *David*, when *Saul* hunted for his life, were ſo powerful upon *Davids* ſpirit, that he wanted ways and words to expreſs his ſenſe of them; his heart, like a veſſel of new wine ſought for vent, even when *Jonathan* was dead, 2*Sam.*9.1. He putteth the queſtion, or rather maketh general proclamation, *Is their yet any left of the houſe of Saul?* What? Is *David* afraid of a Corrival in the Kingdom? Would he cut of the whole family of *Saul* to ſecure the crown upon his own head? No, this is not the ground of his enquiring; but, *That I may ſhew him kindneſs*, not a word of revenge, notwithſtanding the hatred and hoſtility of *Saul* their father: But why kindneſs? Why? he explaineth himſelf, *For Jonathans ſake*; and again he reneweth his enquiry, *verſ.*3. *To which Ziba replieth, Jonathan hath yet a ſon who is lame of his feet*: A ſon of *Jonathan*? thats well, but he is lame, yea lame of his feet, and ſo ſerviceable neither in Court nor Campe, fit neither to ſtand before a Prince, nor to march in the head of an Army. No matter, I will ſhew the kindneſs of God unto him, and *verſ.*7. when the lame ſon of *Jonathan* is brought, *David* ſaid unto him, *Fear not*; it ſeemeth the remembrance of *Sauls* cruelty, cauſed a trembling upon his Grand-ſons ſpirit; therefore *David* meets him with a cordial at the very door, *Fear not, for I will ſurely ſhew thee kindneſs, for Jonathan thy fathers ſake.* Oh! *Jonathan* was my friend, a dear friend, he hazarded his own life to ſave mine, and therefore I am obliged to ſhew kindneſs to him, even in his poſterity; in like manner the hearts of Gods people are drawn out unto him, under the ſence of great deliverances: See how *Moſes* and *Iſrael* were up in their ſpirits unto the Lord, when they were now brought off from *Egypt*, and beheld their cruel Taskmaſters quackened in the red Sea, *Exod.* 15. *ver.* 2. *Then ſang Moſes, and the children of Iſrael this ſong*, &c. *The Lord is my ſtrength and my ſong, and he is become my ſalvation*: What then? Oh! *He is my God and I will prepare him an habitation*, God

ſhall

ſhall keep houſe in my heart, there ſhall be the dwelling place of the Lord, even of that God who is become my ſalvation, and thus *Pſal.* 116. *verſ.* 1. *I love the Lord*, my heart flameth out with hot affection to the Lord, and why? for *verſ.* 8. *Thou haſt delivered my ſoul from death, mine eyes from tears, and my feet from falling*: There's nothing heats and heightens, like unto a lively ſenſe of the mercies of God in a day of diſtreſs: The Saints are much wanting to themſelves, and more unto God in the neglect of this, did we do this more God would have more of our hearts, and hands too then he hath; the love of Chriſt would conſtrain, if we did often read over the ſtory of it, writ in his own blood.

Laſtly, The Lord cometh in ſeaſonably and fully to his peoples relief in the day of their diſtreſs, *That he might blaſt the hope of their enemies, and give their expectation the lye, when they look for the down fall of Zion*; when adverſity knocketh at the Saints door, yea, breaketh in forceably upon them, then is the time come that the wicked looked for; the day that they have longed after (for ſurely the Serpents ſeed are true to their own principles, they do really deſire that the name of *Iſrael* was blotted out, and that their remembrance might periſh from off the earth) *This was the language of Edom, in the day of Jeruſalem, raſe it, raſe it, even to the foundation thereof*, Pſal. 137. verſ. 7. Thus did the Egyptians gape and gaſpe after prey, *Exod.* 15. *verſ.* 9. I but God cometh in and daſheth their expectations in pieces, yea, beateth out the brains of that *Leviathan*; and this maketh the hearts of their enemies melt, and run like wax before the fire; and thus God reacheth his great end, which is to make void the hopes of the wicked, *Job* 36.24,25. that all the world may ſee and ſay, *There is none like unto the God of Jeſhurum, who rideth upon the heavens for the help of Iſrael, and in his excellency upon the skies; The eternal God is their refuge, and underneath are everlaſting arms, and he ſhall thruſt out the enemy before them, and ſhall ſay deſtroy them*, Deut. 33. *ver.* 26,27. When the wicked thinks to fall upon them, and

Reaſon 5.

Cooperite, cooperite diruite ex imis ſubvertite fundamentis, Buchan.

cut them off in the open field, then the Lord will be a retreating place unto them; *the eternal God is their Refuge*; when they lay load upon them, and think to ſinke them down with preſſing calamities; *then underneath are everlaſting arms* to bear them up; when they ſtrengthen their leagure, and think to cut off all ſupplies; then the *God of Jeſhurum, rideth upon the heavens for their help*; when they think to ſtarve them out, and bring in famine among them; then, *The fountain of Jacob is upon a land of corn and wine*: when they think to ſtop up their wells of water, and to ſlay them with thirſt; *Then his heaven drops down dew upon them*, the Lord filleth their veſſels with rain from the clouds, ſo that their water ſhall not fail; thus in all their contrivements, *The enemies are found lyars*, and their bloſſoming hopes are blaſted by the Lord, ſo that the Angels in their heavenly Chore may ſing this ſong of triumph in behalf of the Saints, *Happy art thou, O Iſrael, who is like unto thee O people? ſaved by the Lord, the ſhield of thy help, and who is the ſword of thy excellency.*

Thus have we ſeen the truth cleared, that the appearances of the Lord, are eminent and immediate in the time of his peoples greateſt diſtreſs, and the reaſons of the point aſſerted; we ſhall now gather the Vintage, and preſs the full cluſters of it, to make a cordial wine for fainting Saints in an evill day.

The Doctrine thus cleared and aſſerted, doth offer us many truths, writ with a beam of the Sun, known and read of all men: As,

Doct. 1. *That the Saints are a people of Gods ſpecial care*; They are much in the thoughts of God, and lye near his heart: It is a truth, God careth for man and beaſt, he exerciſeth a general, and a providential care towards all his creatures; The care of a Creator (like the light of the Sun) *goeth through the whole world, his going forth is from the end of heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof*, Pſal. 19. verſ. 6. All men, yea the worſt of men on this ſide hell, are debtors to God, and owe all their ſafety to his care, *whoſe*

is

is their breath, and in whoſe hands are all their wayes: But he hath a peculiar and paternal care over the Saints; That Diſtich of *Muſculus* cometh in fitly.

Eſt Deus in cœlis, qui providus omnia curat
Credentes nunquam, deſerviſſe poteſt:

A God there is, whoſe providence doth take
Care for his Saints, whom he will not forſake.

Saint *Paul* that he might commend *Timothy* fully to the *Philippians* uſeth theſe expreſſions, *Phil.* 2. verſ. 20. *I have no man like-minded*, he could not finde ſo choice a ſpirit, not a man of his minde, he was a *None-ſuch*; and wherein did this ſingularity ſhew it ſelf? Why, in this, *who will naturally care for your ſtate*; as principles of nature carry out the Father carefully to provide for the ſafety of his children: Childleſs perſons drive on a ſingle, and ſelfiſh intereſt, but parents do wrap up their childrens good in all their actings, ſpending many a careful thought on them, how to render their lives ſafe and comfortable. So verſ. 20. *When all ſeek their own, and not the things of Jeſus Chriſt*; good *Timothy* naturally tendered the Churches welfare, laying out his thoughts and care how to promote her ſpiritual advantage: A ſingular patern; to which the carriages of few men run parallel in theſe ſelfiſh dayes of ours, when the publick is too much drowned, and ſwallowed up in private intereſts: A ſad deportment, and that which ought to be lamented with tears of blood; Oh! ſhould the Lord write after this copy; what a woe caſe were we all in, but here is our comfort, God careth for the righteous, and this ſpeaks his care with the ſhrilleſt Eccho, that he naturally careth for them, even with the tendereſt bowels of an indulgent father: See that 2 *Chron.* chap. 16. verſ. 9. *The eyes of the Lord run too and fro through the whole earth, to ſhew himſelf ſtrong on the behalf of them, whoſe heart is perfect towards him*; his eyes run, implying the celerity and ſwiftneſs

neſs of God, in haſtening relief to his people, *Iſa.*31. verſ.5. *As birds flying, ſo will the Lord defend Jeruſalem his eyes run through the whole earth*, implying the univerſality of help, not a Saint in a dark corner of the world under any ſtreights, but the Lord ſeeth him; nay, *run to and fro*, the providence of God moveth in *circuitu*, if it be low water now, it will be high water anon,. there are tydes of mercy; So *Iſa.* 49. v.16. *Behold I have graven thee upon the palm of my hands, thy walls are continually before me.*

We read, that the names of the twelve Tribes were engraven upon twelve ſtones on the breaſtplate of *Aaron* when he appeared before the Lord, *Exod.*28. verſ. 11. And the ſhew-bread was kneaded into twelve Loaves, being therefore called *panis propoſitionis*, becauſe it repreſented the twelve Tribes, and ſet upon the table before the Lord, *Lev.*24.verſ.5. to enminde the Lord of his people; We ſay (and it too often proveth true) out of ſight, out of minde; but now, the Saints cannot be out of Gods minde, becauſe ever in his ſight; Oh! the care of God toward his people, how great? And oh the comfort of his people from this care of God, how ſweet and precious is it? and wherein appeareth this care of God? Why, in his eminent and immediate appearances for them in the day of their diſtreſs, hear at what a rate God ſpeaketh, *Iſa.*40.verſ.27,28. *Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael? my way is hid from the Lord, and my judgement is paſſed over from my God?* God cannot indure ſuch a diſtruſtful whining ſpirit in his people; It hath an unhandſome reflection upon God, as though he had remitted, if not caſt off the care of his people; therefore the Lord comes on with his high intergatories, *Haſt thou not known?* what an ignorant people? Haſt thou not heard? what a deaf people? What? keep no intelligence with heaven? *That the everlaſting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary*; his ſtrength is Almighty, therefore he cannot faile; his care is everlaſting, therefore hee cannot be weary of helping afflicted ones; how eminent and va-

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rious was the Lords care in *Jonah*'s preſervation? There is a ſtorm at Sea; *Jonah* is caſt over-board, but God prepareth a fiſh ready to receive him; but how ſhall he do for light in that dark priſon? How ſhall life be preſerved in thoſe Chambers of death? What food muſt he eat in his three days impriſonment? How ſhall he be kept alive ſo long in the belly of a living fiſh, and not become meat to the fiſh? Who ſhall open the bars of the gates, and let loſe the priſoner? And who ſhall waft him to the ſhore when ſet at liberty? Why, God is not weary, he will carry him through all; what a bundle of miracles are wrapt up together in the preſervation of this one Saint? well might the Apoſtle perſwade the faithful *to be careful for nothing*, Phil. 4. verſ. 6. which (as the Seraphims in *Iſa.* 6.) is anſwered by Saint *Peter* 1 Epiſt. chap. 5 verſ. 9. Caſt all your care upon God, under this aſſurance, that God careth for you: were we not ignorant of Gods care over us; or low in faith, that we dare not believe his word of promiſe to us, we might free our ſelves from much vexing ſolicitude, and anxiety of minde wherewith we are tormented. It was a noble ſpeech of *John Careleſs* in a letter to Mr. *Philpot*, *I will now ſing care away, for now my ſoul is turned to his old reſt again, and hath taken a ſweet nap in the lap of Chriſt, I have caſt my care upon the Lord who careth for me, and will be careleſs according to my name*: It is our work to caſt care, it is Gods work to take care; let us not then by ſoul-dividing thoughts take the Lords work out of his hand; *If the care of all the Churches came upon Paul*, 2 Cor. 11. verſ. 28. that it was his every days work with an holy ſolicitude, to care for them. Oh, much more may we affirm that the Lord careth for all his people, and ſuiteth his care to all their conditions, to which his eminent appearances for them in a day of diſtreſs, give ſignal teſtimony.

2. A ſecond truth which this Doctrine commendeth unto us, is this, *That the Saints are a people of Gods ſpecial love, they lye in the very boſome of God, his Banner over them is love, and as holineſs to the Lord was engraven upon the bells*

of

of the horſes, and upon every pot in Jeruſalem, Zech. 14. verſ. 20. So *love to the Saints*, is engraven upon every diſpenſation of God to his people, even when he rebuketh them he loveth them, becauſe his affection is much toward them, therefore he afflicteth them; *Hear ye the rod ſaith the Lord*, Mich. 6. verſe 9. Oh, it ſpeaketh love, many of the Saints have read much of the Lords love, writ in letters of their own blood. How doth the love of God ſhine forth in its fulleſt luſtre, when he appeareth as an healing God in a bleeding hour? Who can expreſs the ſweetneſs of this ſpiced wine? What a reliſh of love do the Saints taſte in that comfort and hearts-eaſe, which the Lord giveth them at the ſhutting up of a ſtorm? The outgoings of God were remarkable, even to aſtoniſhment in fetching Iſrael from the Iron Furnace; there were miracles of mercy, heaps upon heaps, the wiſdom and power of God were writ in ſuch capital letters, that they that runned, might read not *digitum* onely, but *dexteram Dei*, not the finger but the right hand of God; and what were the motives to all theſe mercies? the Lord draweth up all theſe lines into the center of love, *Deut. 6. verſ. 3. Becauſe the Lord loved thy fathers, therefore he brought thee out in his ſight, with his mighty power out of Egypt.* So chap. 7. verſ. 8. *Becauſe the Lord loved you, hath he brought you out with a mighty hand, and redeemed you out of the houſe of bondmen, from the hand of Pharaoh King of Egypt*; Love was the bottome which bore all theſe great burthens; the ſpring which ſet all the wheels in going; *becauſe the Lord loved you*: indeed, ſometimes the dark ſide of the cloud is toward the Saints; his love is like the Sun muffled up in a thick miſt, or rather as a candle ſhut up in a dark Lanthorn; that they ſee no out-ſhining of Gods favour, as in caſes of deſertion or great affliction, *Iſa.* 8. 17. ſometimes light and love break forth in ſome ſmall beams, through the thick cloud of apprehended diſpleaſure; that it is with the Saints, as with a traveller, in the duskiſh evening or ſtar-light night, when the moon ſitteth, *That the light is neither clear nor dark*, Zech. 14. verſ. 6. the ſhip neither rideth

rideth upon high waters, nor yet ſticketh upon the ſhallows: they neither feed high at a feaſt of fat things full of marrow, nor yet are kept to the bread of mourners, nor wine of aſtoniſhment; their condition is a mixt and middle eſtate; hope and fear, ſorrow and ſolace are interwoven; *as chaſtened, yet not killed; as ſorrowful, yet in ſome meaſure rejoycing, as dying, and yet alive*; though the air be duskiſh, yet they can diſcover ſome lines of love drawn here and there, in ſuch a mercie, ſuch a favour, ſuch an act of goodneſs, ſuch a gracious providence: Oh! ſaith a ſervant of the Lord, if the Lord did not love me, he would not have called me off from ſuch vain and vicious courſes, he would not have made known the counſels of his grace by his ſpirit unto me, he would not have accepted my poor ſervices, nor given ſuch returns to my broken prayers, nor haſted relief unto me, in ſuch or ſuch an afflicted eſtate.

Oh! this is much the caſe of weak believers, they are often at the turning of the ſcales; one while, hope up and fear down, another while fear up and hope down; and ſometime the ballance hangeth in an even poiſe: It is oftentimes thus in a ſpiritual ſence, and truly 'tis many times ſuch upon temporal accounts, they are much at a loſs in their own ſpirits: But now when the Lord turneth again the captivity of his people; when he cometh in ſignally, and ſeaſonably to their help, in the time of their greateſt ſtreights, when they could not tell what to do, and thought all loſt, Oh then the bright ſide of the cloud is toward them, *the vail is taken away, and they behold with open face, the glorious love of God unto them*: It is ſaid, *Gen.*45. verſ.27. *When Jacob ſaw the wagons which Joſeph ſent to carry him into Egypt, his ſpirit revived*, it put a new life into his dead heart, and dead hopes; the old man gathered up his ſpirits, which were ſunk with grief for the death of *Joſeph*, and fear of *Benjamin*'s miſcariage; Oh! ſaith he, *Joſeph is yet alive*: So when the ſaints of God ſee the hand of God viſibly appearing, yea mightily out-ſtretched, to fetch them off

from a calamitous condition, their dead hopes and dead hearts revive; now their ſpirits which hang the head, and were down under the ſence of Gods diſpleaſure, get up gain, are freſh and flouriſhing; *Joſeph* my ſon is yet alive: The Lord hath given real teſtimony of love and good will unto us; *The arrows of the Lords deliverance like Jonathans warning arrows, are arrows of love, feathered and headed with choiceſt affections.*

Obiect. 1. But this Fort-royal of the Saints ſeemeth to be aſſaulted by the Preacher, *Eccleſ.* 9. verſ. 1. *No man knoweth either love or hatred by all that is before him*: therefore the reliefs God giveth in to his people (when diſtreſſed) though ſignal and eminent, are no demonſtrative Arguments of Gods love; he may help and yet hate a people.

Anſw. I ſhall receive the charge, and endeavour to ſecure the truth within ſome ſconces, and therefore do anſwer,

1. It is confeſſed, that the onely wiſe God doth diſpence outward mercies with an equal hand to the good and to the bad, to him that ſweareth, and to him that feareth an oath, and this according to the ordinary courſe of providence: proſperity doth not alwayes ſpring up upon the root of piety; God doth not difference the precious and the vile by ſun and rain; yea, many times the worſt men live under the warmeſt Sunſhine; *David* ſaith, *Pſal.*17. verſ.14. *God filleth their bellies with hid treaſures*; they have full meals of the worlds delicates; riches and honour by the belly, (as our phraſe is); and who are theſe, who like *Pharaoh*'s kine are ſo fat and well-favoured? why? they are the wicked, who like dogs, when their bellies are full, are turned out of doors, *they have their portion in this life*, their *Chelech*, their part and ſhare; the word is uſed 1. in a military ſenſe for the ſouldiers pay, or his part in the ſpoyles of a conquered enemy, thus *Abraham* calleth it, *the portion of the men that went with him*, *Gen.*14. verſ.24. 2. 'Tis uſed in a civil ſenſe, for the ſhare or portion which children have

have in their parents Eſtate, *Rachel* and *Leah* ſaid, *Is there yet any portion or inheritance for us in our fathers houſe?* *Gen.*31. verſ.14. So that, the wiſe man in this Verſe, confuteth the vain, yet general opinion of worldlings, who fondly, and as falſly, meaſure Gods love and their lot in the ſame Omer; And in this he ballaſteth the Saints, who are apt to topple over, in their own ſtormes and the wicked's calmes, as *Pſal.*73.2.

2. The diſpenſations of God, according to his ordinary rate of providence, do not deciſively conclude love or hatred, a juſt man may have all his moiſture drunk up, with the arrows of the Almighty, when the unjuſt may have his bones full of marrow: the Saint may be poor with *Job*, even to a Proverb, and the ſinner may abound with wealth even to the parable: Good *Joſiah* may dy the ſame death, with wicked *Ahab*, both ſlain by the hands of their enemies: God will not write his love in ſuch legible characters that every pur-blind worldling may read this ſecret, indeed *Jeruſalem* had the honour to be baptiſed *Jehovah-ſhammah*, *the Lord is there*, *Ezek.* 48.35. but this engraving was not found upon *Dives* his palace; *It is the heart not the houſe which beareth this Inſcription, and that not in letters of Gold, but of grace.*

3. No man can give a certain and infallible judgement of love or hatred towards another perſon, by all that is before him; indeed men may ſpeak hopefully, in the judgment of charity, and draw up a hopeful concluſion of another man's ſtanding in grace, from what is viſibly good; when the exerciſe of faith is vigorous and the actings of the ſpirit of holineſs are viſible and uniform, as, 1 *Theſ.*1. verſ.3,4. The Apoſtle mentioneth *their labour of love, their work of faith, and patience of hope in our Lord Jeſus Chriſt, from which he deduceth this concluſion, knowing Brethren, beloved of God your election; though the white ſtone, with the new name written in it, is known to no man certainly, but to him that hath received it, yet holy men, in ſome degree, are known one to another, to make the communion of ſaints the ſweeter*; yet cannot ſuch a concluſion be D. *Preſton.*

drawn from external acts of providence, infallibly to determine love or hatred by his outward administrations; how sadly would the men of that generation have miscaried, if they had asserted *Esau* to have been a person dear to God, and peculiarly in his favour, because he prospered so farre, and fast in worldly greatness and glory, who had four hundred men at his heels, and the father of so many Dukes: and if they had concluded *Jacob* to have been a person of Gods hatred, because he was a poor shepherd, and met with such hard measure, from his uncle *Laban*, seing the Lord determined otherwise, *Rom.*9. vers.13. *Jacob have I loved, and Esau have I hated*: It was much the sinne of *Job*'s three friends in asserting *Job*'s afflictions to be the fruits and evidences of Gods displeasure, against a person hated by him, when God himself giveth testimony to *Job* so fully at the beginning and end of this book.

4. I do not assert, that God's outward dispensations although in an extraordinary manifestation of his power and goodness, do fully and alwayes speak forth his peculiar love to a person or people, when their testimony is single, and something else be not superadded to render it more authentick: for wicked *Cham* had the same preservation in the ark, from the deluge of waters, as godly *Sem* had; and *Samariah*'s siege was raised in a way of miracle under wicked *Jehoram*, as well as *Jerusalem*'s was under good *Hezekiah*. Compare 2 *Kings* 7. verse 6. with Chap. 19. vers. 35. It was false Divinity that those *Barbarians* preached, when the Viper fastened on *Paul*'s hand, *No doubt this man is a murtherer, whom, though he hath escaped the Sea, yet vengeance suffereth not to live*, Acts 28. *vers.*4. which our Saviour fully consulteth in the case of the *Galileans*, and the eighteen persons on whom the tower fell in *Siloe*, *Luke* 13. vers.1,2,3,4.

5. But the glorious and remarkable outgoings of God when falling in with the witness of grace, and the spirit; when they are the returns of the Saints prayers, the fruits of their holy wrastlings, and the issue of their hope, conceived

ceived in the womb of God is gracious promiſes, are comfortable concluſions of divine favour, and do very much ſeal to the peculiarity of God's love; thus the Saints in their own caſes, can diſtinguiſh love from hatred by the things which are before them: they know the voice of Chriſt, and read the love of their father in the ſtreight lines of his providencial favours toward them, *Pſalm* 87. verſ. 2. *God loveth the gates of Zion*, how doth this appear? why, verſ. 7. God ſaith, *All my ſprings are in thee*: his wiſdome, goodneſs, mercy, power, &c. are not in *Zion*, as water in the ciſterne, pump'd in and ſoon run out, but like water in the fountain; ſtreams of mercy, ſtouds of favour, and flowings forth of loving kindneſs; Oh! it is clear, God loveth Zion, if all his ſprings be in her; eſpecially when drought is upon the earth, and other parts of *Judah* are like *Gideon*'s fleece: *Iſa.* 38. *ver.* 17. *Thou haſt in love to my ſoul delivered it from the pit of corruption*: good *Hezekiah* read love in the diſpenſations of God toward him, and putteth that Interpretation upon his miraculous reſtitution to health: Surely he doth much offend againſt the generation of God's people, and wrongeth the mercies of God alſo, who concludeth, that God loveth us not, becauſe he hath proſpered our warfare, and underwriteth hatred to all thoſe glorious victories, which the Lord of hoſts hath given to his people in theſe Nations, and then, when a day of diſtreſs was ſadly upon the godly, and the conteſt was very much betwixt the ſeed of the woman, and the ſeed of the ſerpent; Yet I deſire, we may all look after other evidences of divine love amongſt us; theſe are good ſuperſtructures where the foundation is well laid, and are Zion's ſecurity againſt *the gates of hell*, provided, *everlaſting doors be ſet open, that the King of glory may come in, and keep court amongſt us.*

Trap. *in loc.* All my thoughts are upon thee with greateſt delight: All my bowels are in thee. making them to be the words of God promiſing plenty of grace and comfort to them as from an overflowing fountain though other expoſitours think them to be the Pſalmiſts word, ſee Mr. *Jackſon*, in loc.

3. This Inference may be drawn from the point, *That the ſinnes of ſaints are circumſtanciated* with higheſt aggravations: the care of God over them, and his love unto them in their diſtreſſed eſtate, againſt both which

they offend in ſinning, do give a ſad tincture to their ſinnes: Sin is ſin in any perſon, but circumſtances do render it much more ſinfull: It was high water as to the guilt of ſinne, for *Zimri* a Prince of a chief houſe of the *Simeonites*, to bring a *Midianitiſh* woman into his tent, and commit whoredome with her, when the Lord had ſo eminently appeared for Iſrael in turning *Balaam*'s curſes into bleſſings and ſaving them from the ſword of *Midian*, *Numb.*25. verſ.6. Yea, *when the whole congregation was weeping before the Lord for the buſineſs of Baal-Peor, where the wrath of God brake forth upon them, ſo that there fell in one day three and twenty thouſand*, 1 *Cor.* 10. verſ. 8. *The Apoſtle inſtead of the cloak of the heat of youth, putteth upon fornication a bloody cloak, bathed in the blood of* 23000 as one obſerveth: How doth the Lord by his Prophet aggravate *David*'s ſin, 2 *Sam.*12. v.7,8,9. *I anointed thee king over Iſrael, and I delivered thee out of the hands of Saul, and I gave thee thy Maſters houſe, and thy Maſters wives into thy boſome, and gave thee the houſe of Iſrael and Judah*, &c. What an enumeration of mercies is here? How doth the Lord expoſtulate with him? And what doth the Lord inferre from hence? why ſurely, that *David* was acted by a ſpirit of great diſ-ingenuity to ſin againſt ſuch goodneſs, ſuch bounty, to break ſuch cords of love, which the Lord had caſt upon him: *Wherefore haſt thou deſpiſed the commandement of the Lord to do evil in his ſight?* what, *David* commit Adultery? what, *David* put the bottle to his neighbour to make him drunk? thinking to cover ſin with ſin? what, *David* ſlay *Uriah* with the ſword of the children of *Ammon*? what, *David* ſlay an innocent perſon in cold blood? what, *David* murther an husband that he might have his wife? what, *David* take the Adultereſs into his bed and boſome? what *David* do all this? Does *David* give occaſion to the enemy to blaſpheme? Had another perſon committed adultery, or murther, nay all this, who had been under leſs obligations unto me, who had onely ſhared in common providences, and for whom I had done nothing extraordinary,

Trap. in loc.

extraordinary, I ſhould have taken it better at his hands, and ſhould not have reckoned it ſuch an high diſhonour: but for *David*? *David* to do this? whom I honoured in the ſight of all *Iſrael*, when he was but a ſtripling, in the ſlaughter of great *Goliah* of *Gath*, the *Philiſtines* Champion? *David*, whom I ſingled out from amongſt his brethren, to pour the anointing oyl upon his head? *David* whom I eminently preſerved in ſix troubles, yea, in ſeaven, when he was hunted as a Partridge upon the mountains? *David*, whom I carried as upon eagles wings to the throne, through ſuch amazing dangers, that himſelf cried out, I ſhall one day periſh by the hand of *Saul*? yea, *David*, whom I owned, and gave this glorious teſtimony of, I have found *David*, a man after mine own heart who ſhall fulfill all my wills? Oh! for *David*, for this *David* to do all theſe abominable things which I hate? Oh! what aggravations are wrapped up together, to render the ſinne of *David* exceeding ſinfull? hence himſelf phraſeth it *the iniquity of his ſinne*, *Pſal.*32. ver.5. Obſerve that, 1 *Kings* 11. verſ.9. *The Lord was angry with Solomon, becauſe his heart was turned from the Lord God of Iſrael*; And why ſo angry with *Solomon*? why, the reaſon is added, which had appeared unto him twice. The Scripture affordeth many paralel places: Oh! the ſinnes of Saints are dyed in a deeper crimſon, and carry a greater guilt, and this layeth them in oyl, and maketh them laſting, when they are committed under and after diſcriminating mercies and preſervations: Oh that the ſaints would gather up all the ſignal providences of God, toward them, and improve them as arguments againſt ſinne! It was *Luther*'s advice to anſwer all temptations, with this, *Chriſtianus ſum, I am a Chriſtian*; So let us argue, *after the Lord hath given us ſuch a deliverance as this, ſhould we again break his Commandements*? Ezra 9. verſ.13, 14. Oh if any nation under heaven, may be leſſoned holineſs by aſtoniſhing mercies, and a conſtant ſucceſſion of admired preſervations, *England* may, our Rulers may, our Miniſters may, yea, all the Saints may: for how often hath

Alluding to his groſs hypocriſie in ſeeking to palliate and cover his ſin, and ſhame from man.

Who had his name *Jedidiah*, becauſe he was beloved of the Lord, *Neh.* 13.26.

hath the Lord defeated army after army, broken confederacy after confederacy, diſcovered plot after plot; ſo that wherein ſoever the enemy hath dealt proudly, God hath been above them; Oh! that the heads of *England* would lay this to heart, and that they and all the Saints would riſe up with all their might againſt their luſts, *to deſtroy them unto Hormah*, viz. *utter deſtruction*, *Numb.* 21. verſ. 3. as the Lord hath purſued their enemies even unto *Hormah*: that as they had ſaid among the Nations concerning Engliſh Zion, *The Lord hath done great things for her*, *Pſal.* 126. verſ. 2. So it may be ſaid by the Nations concerning her, *The Lord bleſs thee, O inhabitation of juſtice, and mountain of holineſs*, *Jer.* 31. verſ. 23. Then would England be changed from glory to glory, from the glory of being a people owned by God, to the glory of being a people like unto God, which laſt is the greater, yea greateſt glory.

4. This inference may be drawn alſo, *That infidelity and diſpondency of ſpirit in an evil day is very unſuitable to the ſaints of God*; for them to flagge in their faith, and to be creſt-fallen in their courage, when the blaſt of the terrible ones is as a ſtorme againſt the walls, this is unworthy the name and frame of a right Chriſtian: *Stand ſtill, and ſee the ſalvation of the Lord*, ought to be the charge of a Saint to his own heart, even when he is brought to the very banks of the red Sea: It is that which the Prophets of the Lord receive in Commiſſion: *Iſa.* 35. ver. 3, 4. ſtrengthen yea the weak hands, and confirme the feeble knees, and how muſt this be done? why it followeth, *Say unto them that are of a fearfull heart be ſtrong, fear not*; Alas! how ſhould weak hands be ſtrong, and a timorous heart ceaſe to fear? what is the cure of theſe diſtempers? why, *Behold, your God will come with vengeance, even God with a recompence, he will come and ſave you*: he is on the way alreadie, he will be ſuddenly with you, and when he cometh, *he will ſave you*; I but ſaith a fearfull Saint, What ſecurity have I for this? why, thou haſt a double ſecurity; Firſt, the Promiſes of

of God; and ſecondly, the experiences of the ſaints, *Pſal.*31. verſe 19. *Oh! how great is thy goodneſs, which thou haſt layed up for them that fear thee!* The new Covenant is Gods great Store-houſe, wherein he hath ſtored up all help and comfort for his people: *Joſeph* in the time of great plenty built many ſtore-houſes, wherein he laid up what corne could be ſpared, and therewith gave a full ſupply to all the Egyptians, when he brought it forth in the yeares of famine: Thus the onely wiſe God depoſiteth mercy, and goodneſs, and power, and comfort in his promiſes, and when a time of dearth cometh upon his people, then he openeth thoſe ſtore-houſes, and giveth them a full ſupply: Then Secondly, the other part of this ſecurity, is in theſe words, *which thou haſt wrought for them that truſt in thee, before the ſonnes of men*: If the ſaints ſhall ſay, we know, there is enough laid up in the Promiſes, but God keepeth the key, and how ſhall we come by it at a time of need? why, here the Pſalmiſt ſendeth ſuch querelous and diſtruſtfull ones to the experiences which Gods people have had: God hath wrought deliverances, and wrought out the ſalvation of his beleeving ones in the times of their greateſt ſtraights: yea, the ſonnes of men, the ſeed of *Iſhmael*, have ſeen the opening of theſe ſtore-houſes to the people of God; have ſeen, how God hath hid them in the ſecret of his preſence from the pride of men, and kept them ſecretly in his pavillion from the ſtrife of tongues, and therefore be ſtrong, fear not; The ſtrength of the ſaints lyeth in the arm of the Lord, and faith is the ſouls leaning upon it, in a wilderneſs condition, *Cant.* 8. verſ. 5. Now as the word of promiſe is the foundation upon which faith reſteth; So, experience is the buttereſs that ſtayeth up faith, which is to faith, as *Aaron* and *Hur* were to *Moſes* upon the mount, *Exod.* 17. verſe 2. *They kept his hands ſteady to the going down of the Sun*, How did holy *David* ſtay up his faith, even to the defiance of the Philiſtine Champion, who had defied the whole army of Iſrael, *at the ſight of whom, all the army of Iſrael*

 fled,

fled, and were ſore afraid? 1 *Sam.* 17. 24. hear at what a rate of holy confidence he ſpeaketh, Verſ. 32. *Let no mans heart fail becauſe of him*; what a hurry is here in the camp? what diſtractions are here amongſt the valiant ones of Iſrael? what a ſtrange fear ſeizeth upon you? do not trouble your ſelves; I will go and fight with this Philiſtin: bravely ſpoken; it argueth a bold, magnanimous ſpirit: but ſaith the King of Iſrael to him, Verſ. 33. *Thou art not able to go againſt this Philiſtin, to fight with him, for thou art but a youth, and he a man of war from his youth*, and therefore it will be *impar congreſſus*, a very unequal match, and Iſraels condition is like to be very ſad, ſeing their perpetual ſlaverie or liberty dependeth upon the iſſue of this duel; if thy life be loſt, Iſraels freedome is loſt alſo: A conſideration enough to have cow'd a puiſſant and moſt expert ſouldier, and that, which in probability, made *Jonathan* and the worthies of Iſrael decline the combat: yet ſee how little *David* ſtandeth upon his tip-toes, and by faith overlooketh this towring Giant, Ver. 34, 35, 36. *David ſaid unto Saul, thy ſervant kept his fathers ſheep, and there came a lyon and a bear, and took a lamb out of the flock, and I went out after him, and ſmote him, and delivered it out of his mouth*; I: it may be he was a tame Lyon, that would not turn upon him; yes, *he aroſe againſt me, and I caught him by his beard, and ſmote him, and ſlew him*; *thy ſervant ſlew both the lyon and the bear*; and what doth he infer from hence? that, *This uncircumciſed Philiſtin ſhall be as one of them, ſeing he hath defied the armies of the living God*: I, but theſe are the words of a proud youth, and words are but winde, *Thraſonical* bravado's, what bottome hath he for his confidence? why, faith is up and experience keepeth it ſteady: *The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philiſtin*: What is this *Golliah* in the hands of a mighty God, more then the Lyon and the Bear? And why ſhould I doubt the good preſence of God, whereof I have had ſo late and eminent experience? A like paſſage you have

1 *Sam.*

1 *Sam.* 30. verſ. 6. *David was greatly diſtreſſed*, his own army mutinies againſt him, and talketh of ſtoning him; Surely, it muſt be an high provocation, which maketh an whole army to riſe up as one man againſt their General; and ſure, the diſtreſs muſt needs be great, when a multitude of armed men, and enraged too, ſet themſelves againſt a ſingle perſon; this was General *David's* caſe; *The ſoul of all the people was grieved, every man for his ſonnes, and for his daughters*; Oh! ſuch loſſes come near the heart; well might they riſe high in their lamentations, and high in their indignation alſo againſt *David*, becauſe he had led them out upon a deſigne, and in their abſence *the Analekites had ſmitten Ziglag* (the city which *Achiſh* had given to *David* Chap. 27 verſ. 6.) *and burnt it with fire, and had taken their wives, and their ſonnes and their daughters captive, and were gone away with them*; But what doth *David* do in this ſtraight? he encouraged himſelf in the Lord his God; the word is derived from *Chazak*, and importeth, he laid hold on God with all his ſtrength; as men when they are in danger of drowning, will lay ſuch faſt hold, that their fingers will ſooner be broken then looſened; thus *David* being almoſt under water, ſtretched forth his hand of faith, ſtrengthened with promiſes and experiences, and layeth ſure hold on the rock of ages, whereby his head and hopes are kept above water in this dreadfull ſtorme: what a noble gallantry of ſpirit did good *Nehemiah* ſhew, when *Shemaiah* adviſed him to take ſanctuary in the Temple, becauſe the enemy had deſigned to fall upon him by night and ſlay him; a word of advice (which a carnal heart conſulting more his own ſafety, then Gods honour) would readily have liſtened unto; but what is the anſwer of this heroick ſaint? *Neh.* 6. verſ. 11. *Should ſuch a man as I flee? and who is there, being as I am, would go into the temple, to ſave his life? I will not go in*: why, not go in? what ſafety could he pretend unto? you may ſuppoſe him arguing thus, I am under an eminent call from the Lord, to build the city of the ſepulchres of my fathers, I have ſeen the face

Et Turnum fugientem haec terra videbit--
Omnia de paſumas orator fugam & Pannodiam,
was a brave Speech of *Luther* to *Staupicius.*

face of God in bowing the heart of King *Artaxerxes*, to contribute his royal aid, and commiſſion me to the work; I have found the Elders of the Jews willing to owne my authority, and to riſe up as one man to build, ſtrengthening their hands for that good work, Chap. 2. verſ. 18. (as it was 2 *Chron.* 30. verſ. 12. *In Judah, The hand of the Lord was to give them one heart:* Oh that the Lord would give that oneneſs of heart unto us in the work of our God) Hence *Nehemiah* gathereth up his ſpirits, and ſpeaks like a brave man, *Should ſuch a man as I flee?* a choice ſpirit, a gallant pattern to be ey'd by all, who are called forth by the Lord, to ſerve out their generation in doing his work; and if it hath a direct aſpect to any age or nation, ſurely to none more then to ours, both in an eminent call to work, and in eminent preſervation of the workmen: We may experimentally apply that promiſe as very much fulfilled upon us. *Iſa.* 4. verſ. 5, 6. *The Lord hath created upon every dwelling place of mount Zion, and upon her Aſſemblies, a cloud and ſmoak by day, and the ſhining of a flaming fire by night, for upon all the glory there hath been a defence*, [Chuphah.] The word implyeth *a covering Cherube, or nuptial vail*, under which the bride, the Lamb's wife hath been hid from the rage of men: Oh! how ſhould this fortifie the Saints againſt future dangers, and argue them to a dependent reſting upon God! for them to cry out with the prophets ſervant, *Alas! Maſter, what ſhall wee do?* or with the diſciples when tempeſt-toſt, *wee periſh*; as though there had been no hope of eſcaping; as an high diſhonour to them as Saints; but more to the Lord Jeſus as King of Saints; eſpecially to ſink ſo low in their Faith, as to ſay, The Lord hath forſaken me and my Lord hath forgotten me; this argueth them to be low in the ſence of the care, and love of God expreſſed to them in former mercies; Oh then ye diſtreſſed of the Lord take ſanctuary in this point, and bewray not your infidelity by a ſinking ſpirit in an evil day!

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Is it ſo that the appearance of God are eminent and immediate in the day of his peoples diſtreſs; hath he given in ſecurity unto them by experienced preſervations that he will be the Lord their Redeemer? Oh this is a choice diſh upon the Saints table; they need not faint nor famiſh that have ſuch a meſs to feed upon; yet as wholeſome food may ſend up unwholeſome vapors, if unſeaſonably eaten, or to exceſs; and good Phyſick may produce bad effects, if due order be not obſerved; ſo this ſoveraign potion may nouriſh ill diſtempers, if not rightly ordered: And therefore I ſhall entreat you to take this Cordial with theſe cautions. *Uſe* 2. Of Caution.

1. *Take heed you do not precipitate your ſelves into needleſs hazards, and raſhly caſt your ſelves into dangers, under the protection of this truth*; It is ſinful to argue, and would be unſafe to attempt it, that becauſe *Elijah* forded *Jordan*, and made it paſſable with his mantle, therefore thou wilt attempt the ſame, rather then ſtep out of thy way to go over the bridge; or becauſe the three Jewiſh worthies were preſerved in the fiery Furnace, therefore thou wilt throw thy ſelf into the flames, and preſumptuouſly expect the ſame preſervation; no, God will have his people learn the difference between tempting and truſting him: It is folly, not faith for a man to drink down a draught of deadly poiſon, and ſay, I believe the promiſe of Chriſt, *Mar.* 16. *verſ.* 18. and expect to be antidoted againſt the venome of it: the Iſraelites, *Numb.* 14. *verſ.* 44. are a ſaid witneſs to the danger of preſumption: read the paſſage. The Lord liketh not this language, *We will do, and we will go, when he bids not*; that men ſhould bottome their ſafety upon the ſandy waſhes of their own phantaſies and fool-hardineſs; the ſame God who bids his people, *Iſa.* 26. verſ. 4. *Truſt in the Lord for ever*; forbiddeth their tempting of him, *Deut.* 6. *verſ.* 16. which text the Lord Jeſus, the beſt interpreter that ever commenced upon the Bible, expoundeth to this ſence, *Mat.* 4. *verſ.* 7. The Devil had ſet Chriſt on a pinacle of the temple (By the way Note, *that height of place giveth opportu-*

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nity to the tempter; temple Pinnacles are no ſafe ſtandings: when once Satan gets a man into his Rood-loft of ſpiritual pride, his dangers great and near; no marvail that mens heads ſhould ſwim, and their hearts ſwerve (when they ſtand upon a Pinnacle of the temple) when Satan had got the Lord Jeſus ſo high, he tempteth him to give a proof of his Divinity, by caſting himſelf down, urging the charge of Angels to protect him; but did the Lord Chriſt take the cue? No, he anſwereth, *It is written thou ſhalt not tempt the Lord thy God*; Chriſt had no call from God, at that time, to caſt himſelf into the hands of *euſtodient* Angels; here is a full promiſe, but we muſt alſo look to a clear call, *Pſal.91.verſ.11. He ſhall give his Angels charge over thee, to keep thee in all thy ways*, that is in all thoſe courſes, which are appointed thee by God, in all lawful and Chriſtian undertakings; for no further doth God or his holy Angels take c arge of thee: if thou keepeſt not within theſe precincts, thou art out of his protection; wefts and ſtrays fall to the Lord of the Soyl, the State ſecureth none who travail at undue hours, *Pro.* 27.8. *As a bird that wandereth from her neſt, ſo is a man that wandereth from his place*; God hath made a law to ſecure a bird upon her neſt, *Deut.* 22. 6. but if ſhe ſtragled away, ſhe loſt the protection of that law; ſo 'tis with a Saint, the promiſe is his ſecurity whilſt he keepeth within Gods pale; but if he breaketh his bounds, he tempteth God and forfeiteth his protection: *Solomon* gave *Shimei* his life if he paſſed not the brook *Kidron*, but when he tried the Kings patience and ventured to *Gath*, the condition was broke, and *Shemaiah* was commanded to ſlay him, 1*King.* 2.36. Oh, take heed of paſſing over the brook *Kidron* leaſt ye dye; ſteer your courſe by *Solomons* compaſs, *Prov.*22.3. *A prudent man foreſeeth the evil and hideth himſelf*, ſeeth a tempeſt in the clouds, and ſeeketh ſeaſonable ſhelter under the ſhadow of Gods wings; but the ſimple paſſeth on and is puniſhed, puſheth on without fear or wit, and payeth dearly for his folly; the ſame you have, *Pro.*27. 12. Who acted at a higher rate of believing then *David*? yet

See M. *Iackſons* Notes on this text.

yet when *Gibeon* was infected, 1 *Cron.* 21.30. The text ſays, *He could not go before the Ark* (which was then at *Gibeon*) *for he was afraid, becauſe of the ſword of the Angel of the Lord*; he could not with ſafety to his perſon adventure himſelf into that infected place; for 'tis probable that *Gibeon* had faln within the circuit of the deſtroying Angel: Conſider *Peter* in the high Prieſts hall, and infer, *That raſh attempts ſeldom proſper, preſumption rarely goeth unpuniſhed, often unprotected.*

2. *Beware you abuſe not this doctrine to a ſlighting of means, as 'tis unſuitable to the principles of a right faith to tempt God, by precipitating your ſelves into danger, ſo it is inconſiſtent with true piety, to expect miracles when means are preſent*; Means and miracles are both the products of Gods mercy to his people, and have both their place aſſigned: miracles come in when means are wanting, or inſufficient, as in dividing the read Sea, feeding many thouſands with Manna and Quailes in a wilderneſs, *&c.* And then is the time and place for means, when there is no need of miracles, as receiving nouriſhment by food, warmth by cloaths, health in the uſe of Phyſick, *&c. Though God be able to do abundantly above all, that we ask or think*, Eph. 3.20. yet God will not do it, at leaſt always, when vain man would have him, *The holy one of Iſrael muſt not be limited*, neither as to time, nor manner, nor meaſure of acting, becauſe the Lord Jeſus bids his diſciples, *Mat.* 6.26. *Conſider the fowls they ſowe not, neither do they reap, nor gather into their Barns, and yet they are fed by God.* Shall men therefore throw their ploughs into the ditch, and expect harveſts in an extraordinary way, or to be fed by miracle without them? ſure, he that gave his word of covenant, *That ſeed time and harveſt ſhould not ceaſe*, Gen. 8.22. *And he that inſtructeth the husbandmen in ploughing and ſowing*, Iſa. 28.24,25,26. will not countermand him, or in a way of miracle ſupply him, if he ceaſe his labor, or refuſe to act up unto his teaching; how hardly will a tender mother be perſwaded to expoſe her helpleſs infant, newly divided from her bowels, becauſe God feedeth the young Ravens

Ravens which cry unto him, when forſaken by the old ones? *Job* 38. 41. Though a Raven brought *Elijah* bread and fleſh in the morning, and bread and fleſh in the evening *to the brook Cherith*, by the ſpecial appointment of God in a time of famine, 1 *King.* 17. 3, 4, 5. Yet this is not a patern for him to follow, who hath money in his hand, and Markets open; I doubt he muſt take up with ſhort commons, and make many hungry meals, that expecteth a Raven to be his Cook and Caterer, *David* would not caſt of the means of ſafety offered unto him by a timely eſcape, when God had reſolved him thoſe two great queſtions, *That Saul would come down, and that the men of Keilah would deliver him and his men into the hand of Saul*, 1 Sam. 23. 11, 12. neither did Saint *Paul* refuſe to be let down in a Basket through a window by the wall, when the governor of *Damaſcus* ſought to apprehend him, and the gates were ſhut up againſt him, 2 *Cor.* 11. 32, 33. He did not argue the example of *Elijah*, who brought down fire from heaven, to conſume the Captains and their fifties, 2 *King.* 18. 9, 10, 11. nor that of *Eliſha*, who prayed the Aramites blind, that were ſent to ſurpriſe him: 2 *King.* 6. 18. but improved that name of ſafety, which by a good providence was afforded to him; *Thus did* Brentius, *ſo ſoon as he had received this advertiſement from a Senator of Hala*, Fuge, fuge Brenti, cito, citius citiſſime, *Flee ſpeedily, away for thy life, ſtay not: they that interpret, ye ſhall all be taught of God to a ſlighting of teaching ordinances, which are the inſtituted means of grace and knowledge, and expound, The juſt ſhall live by Faith, to a neglect of ſerving providence in the uſe of ordinary ways of help and comfort, do both miſtake the minde of God, and the meaning of thoſe texts.*

Take heed of over-truſting means; of laying too great a burden upon a creature bottome, *Iſa.* 31. 3. *The Egyptians are men, not God, and their horſes fleſh and not ſpirit*; This *Antitheſis* ſpeaketh fully to the creatures feebleneſs; there is nothing of Omnipotency in the creature; A man may be brought to that ſtreight, wherein creature-helpers do ſtoop in vain, and wherein all created power may ſpeak

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to the expectancy of man, as the King of Iſrael to the women, *If the Lord do not help, how ſhould I help?* and the reaſon is clear in the text, *they are not God, not ſpirit*, that is, their power is limited, beyond which they cannot work, *When the Lord ſhall ſtretch forth his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fall together*: As if a man ſhould underprop a ruinous houſe, and the props being too weak to bear the burden, do break, and ſo the houſe and they fall down together: How free is the Church in the acknowledgement of this truth, when ſhe had bought it by dear experience? *Jer.3.23. Truely in vain is ſalvation hoped for from the hills, and from the multitude of the mountains*; there is a great deal of ſignificancy in the two firſt words: (*Achen*) *Truely of a truth*, as if they had ſaid, There is truth and faithfulneſs in the word of Gods promiſe, we may venture ſafely upon this bottom; he cannot deny himſelf, for he is a faithful God, nor doth he promiſe beyond the reach of his power, for he is an Almighty God, and therefore the Church affirmeth, *Truely in the Lord our God is the ſalvation of Iſrael*: Iſrael never failed of ſalvation, when they waited for it from the Lord their God who is a God of truth: But on the other ſide, if Iſrael the beſt of people, do lay their expectancy of help from the hills, the creatures in its higheſt advancements and advantages, yea from the multitude of mountains, which (*Harim*) Metaphorically relate to the greateſt perſons and to thing of greateſt height and excellency, upon worldly accounts, *Mich.* 6.2 Yea combined and aſſociated, they ſhall certainly fail in their hopes, and meet with diſappointments, becauſe (*Sheker*) it is in vain, they lye or deal deceiptfully; there's falſhood in their promiſes, and feebleneſs in their power, which is confidently aſſerted by that holy man, *Pſal.*62.9. Surely men of low degree are vanity, (*Beni-Adam*) ſons of *Adam*; this being a common name to all mankind, is uſed here for men low in the world, in reſpect of eſtate or power, which are as the valleys or hillocks of earth; theſe are vanity, little can be expected by

way of help from them, becauſe of their emptineſs; who can expect water out of an empty veſſel? or ſafety from a mole-hill when a Cannon bullet flyeth at him? But what ſhall we ſay to the great ones of the world? Why, men of high degree are a lye, (*Beni-Iſhi*) The ſons of *Iſh*, men of higheſt advancements in the world are but a lye, they will ſpeak you fair (no doubt *David* had many complements from *Sauls* Courtiers) lift you up into great expectations by their plauſible promiſes and pretenſions, but in a day of diſtreſs, their words vaniſh into ſmoak, and they appear to a needy petitioner, as a dry lake to the thirſty traveller: Oh! how ſadly can thouſands (now alive) with ſad hearts bear witneſs to this truth! And Oh that it were not a ſpot in Gods people! What volumes may be writ upon this ſubject with the tears, yea the blood of the oppreſſed? The Lord humble us for this ſin, and ſo manage the ſpirit of our Rulers, *That they may looſe the bands of wickedneſs, undo the heavy burdens, let the oppreſſed go free, and break every yoak, then ſhall their light break forth as the morning, and their health ſhall ſpring forth ſpeedily, their righteouſneſs ſhall go before them, and the glory of the Lord ſhall be their Rere-ward*, Iſa. 58. 6, 8. Then ſhall the poor and oppreſſed ſay, the Lord bleſs thee, *O habitation of Juſtice*, O *England* where Juſtice dwelleth: See that, *Iſa.* 9. 10. *The bricks are fallen down, but we will build with hewen ſtones, the Sicamores are cut down, but we will change them into Cedars*: They run from creature to creature, and change creature for creature, the weak for the ſtrongeſt, yea, do, what Art and Nature, improved to the beſt advantage, can do for ſafety; but with what ſucceſs? truely very little: For *verſ.* 12. *The Syrians before, and the Philiſtins behind ſhall devour Iſrael with open mouth*; So true is that *Hoſ.* 5. 13. applied to an expectancy of help from any creature, disjunctively from God, *When Ephraim ſaw his ſickneſs and Judah ſaw his wound, then went Ephraim to the Aſſyrian, and ſent to King Jareb, or to the King that ſhould plead their cauſe, or their defender*: But how ſped they? *Yet could he not heal you nor cure your wounds; it is*

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the way of carnal hearts to ſhift out to the creature for help in times of ſtraights, and a ſad evidence of a carnal heart ſo to do: But it is a truth handed down from father to ſon, that creature-recumbency avileth not; no healing, no curing: nay 'tis not onely not encouraged with a bleſſing but thundered againſt with a curſe, *Jer.* 17.5,6. *Curſed be the man that truſteth in man, and maketh fleſh his Arm, and whoſe heart departeth from the Lord*; wherein doth this curſe ſhew it ſelf? It followeth, *For he ſhall be like the Heath in the deſart*: Heath-ground is uſually barren, but Heath-ground in a deſart, upon which nothing of coſt or culture is ſpent, addeth to the barrenneſs of it: nay further, *And ſhall not ſee when good cometh*: the ſhowers of mercy fall upon this place, and the dews of good-will from the Lord diſtil upon this perſon, in ſuch or ſuch comforts or enlargements; I, but creature-relyers, ſhall not taſte the leaſt of all; the noble mans puniſhment, 2*King.* 7. 2. ſhall be their portion, *They ſhall ſee it with their eyes, but they ſhall not taſte thereof; no, they ſhall inhabit the parched places of the wilderneſs, in a ſalt land and not inhabited.* Oh apply this; and let the conſideration of this, caution you from a creature-dependency; uſe the means but do not truſt in them; there is nothing provoketh more to wrath, nor rendereth the choiſeſt means unſerviceable more then this. Oh! let us be humbled for this fault; for ſure, it hath been much our fault and our folly (which doubtleſs hath cauſed the Lord in diſpleaſure to us, to daſh many excellent inſtruments in pieces like earthen pitchers) and in all our creature-improvements, let us wiſely ſail betwixt theſe two extreams, in tempting of God, and an overtruſting to means, both which are very dangerous.

Mr. *Burrough* in loc.

4. Laſtly, *Take heed of abuſing providential appearances and preſervations to wantonneſs, by a neglect of thoſe duties you owe to God for them*; beſides the general, there is a particular command, and call to duty, to holineſs, to repentance, to faith, to thankfulneſs, &c. in every mercy; as in afflictions, ſo in preſervations, the *Lords voyce cryeth, and the men of wiſdome ſee his name*; they ſee and own God in this and that diſpenſation; and hear the

rod, yea and hear the ſtaffe too, and take notice both who, and wherefore he hath appointed it; what the intendments of God are in ſuch or ſuch a providence, otherwiſe *the fruit, yea and comforts of both are loſt* : We muſt not behave our ſelves like children, who when they perceive the hearts of their parents run out in a great deal of tenderneſs towards them, take liberry from thence to play the wantons; or *Abſolom* like to act rebellion againſt them; ſuch a frame is very unſuitable to ſuch diſpenſations, and no wayes anſwering the intendments of the Father of mercies: how ill the Lord reſents this carriage is evident in many Scriptures. See that *Deut.*32. verſ.10. *He found him*, i.e. *Iſrael in the wilderneſs, he kept him as the apple of his eye:* I, but verſ.15. *Jeſhurum waxed fat, and kicked*, as a wanton colt that is high fed and luſty turneth his heels upon his own damn; ſo played *Iſrael* with the Lord his Maker; God calleth him *Jeſhurum* from *Jaſhur* rectitude or uprightneſs, as expecting this from every true Iſraelite, eſpecially under ſuch engaging providences; but in what a croſs way doth *Iſrael* walk? how doth he turn the heels upon God, both by murmuring, Idolatry, and manifold diſobediences? what then? doth God take it well? no verſ.19. *When the Lord ſaw it, he abhorred them, becauſe of the provoking of his ſons and daughters*; Oh! to be ſons and daughters, near and dear to the moſt high God under eminent diſcoveries of divine favour, and yet kick! this provokes unto great wrath: read and inlarge this Scripture in your own thoughts: God cannot indure to be ſlighted in his mercies, and to be evil-intreated for his good will: Ohlſuch returns are *grapes of gall and bitter cluſters, they are laid up in ſtore with him, and ſealed up amongſt his treaſures*; God bears them in minde, they ſtick with him. So *Jer.*2.verſ.6. *They ſaid not, Where is the Lord, that brought us up out of the land of Egypt, that led us through the wilderneſs, through a land of deſarts, and of pits, through a land of drought and of the ſhadow of death, through a land that no man paſſed through, anywhere no man dwelt?* They did not own God in theſe

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various and choice providences; when their own turnes were ſerved, and they were quietly poſſeſſed of a land flowing with milk and honey, they did not at all ask after God, nor make mention of him, he was grown a meer ſtranger in *Iſrael*, all theſe acts of kindneſs had no work upon their hearts to fix them in the good wayes of God, but they went far from God, they ran after this and that Idol, and changed their glory into that which did not profit.

Oh *England*, ſee thine own face in this glaſs! How do we run from errour to errour! how do we ſet up our opinions as ſo many Idols to worſhip: yea *how have we turned our glory, truth and holineſs, and the good old Puritan-zeal and ſincerity, which was our glory, into diſputes and wranglings, anger and animoſities which do not profit.* But to go on, how doth the Lord take this? why verſ.9. *he tells them he will plead with them*, commence a ſuit, and lay his action in his high Court of Juſtice againſt them, yea with their childrens children will he plead; Oh it is very ſad! let us apply it, the children yet unborn may rue their fathers wantonneſs of ſpirit, it may make our preſervations but reſervations: beleeve it friends, God will not take this at our hands, no more than at *Iſraels*; he is not ſo prodigal of his mercies, as to ſpend them alwayes on ſuch unworthy perſons: Minde that; *Joſh.*24. verſ.20. *If yee forſake the Lord, and ſerve ſtrange gods, then will he turn and do you hurt, after he hath done you good*; he will turn the very mouthes of his Cannons againſt you.

Oh that *England* would lay this to heatt, and all the faithful of the land had that text as a conſtant Remembrancer before their eyes, both upon a perſonal and national account, *Jude* verſ.5. *I will therefore put you in remembrance, though you once knew this, how that the Lord having ſaved the people out of Egypt, afterward deſtroyed them that beleeved not*: The reaſon why the Apoſtle layeth down the example of Gods Juſtice upon the Iſraelites, after he had fetched them out of Egypt by a deliverance ſo full of wonders, you finde mentioned, verſ.4. *becauſe*

Gods ancient judgements were ordained to be our warnings and examples, for answerable practiſes make us Partakers of their guilt, and therefore involve us in their puniſhment See Mr. *Mantor*, in *Jude* p. 241 242.

ſome men under profeſſion, had turned the grace of God into wantonneſs, tranſlating it from its proper end, by arguing from mercy to liberty, which is the Devils Logick; when as the right method is to argue from mercy to duty: Oh let this be a ſeaſonable word to all the Lords people! what greater deliverance than that of Iſrael out of Egypt? yet being abuſed by them, their carkaſſes fell in the wilderneſs, *Joſhua* and *Caleb* onely excepted; and what greater deliverances have many ages brought forth then theſe of ours, yet how have we abuſed them? & how ſadly may we fear, that as *England* hath paralleld *Iſrael* in murmuring, unthankfulneſs, impenitency, luſtings, and wantonneſs of ſpirit, which are ſtrange abuſes of ſuch glorious mercies, ſo it may fare with us, the men of this generation, as it did with *Iſrael*, ſome few *Joſhua's* and *Calebs* onely excepted, *who follow the Lord fully*: I know this is much, and ſadly upon the ſpirits of ſome gracious ones, who being mourners for theſe things, are the marked ones of the Lord.

I ſhall ſhut up this Uſe with two Scriptures, the one of a national, and the other of a perſonal reference, *Ez.9.* verſ.13.14. it is that holy mans acknowledgement before the Lord in prayer, *After thou, O God, haſt given us ſuch a deliverance as this, ſhould we again break thy Commandements, and joyn in affinity with the people of theſe abominations?* Mark that, and apply it to the times that are lately paſt; *wouldeſt thou not be angry with us, until thou hadſt conſumed us, ſo that there ſhould be no remnant, nor eſcaping?* In all the judgements wherewith God threatens his own people, he ever promiſeth a remnant ſhall be reſerved; but here, ſuch a ſenſe of the greatneſs and provoking nature of ſin, was upon this good mans ſpirit, committed and continued in, and after ſuch a ſignal deliverance, that God would go beyond all preſidences and comminations, even in the utter extirpation of them; ſo that there ſhould be no eſcaping. No not for a remnant: *A ſad ſtorm after ſo ſerene a calm; a dreadful doomeſday after ſo clear a morning.* The Lord awaken the Nation,

tion, and give us wiſdome to improve our deliverances, *leſt we alſo fall after the ſame example of unbeleef*, Heb.4. verſ.11.

The other Scripture is that, *Pſal.*30. verſ. 6,7. *In my proſperity, I ſaid, I ſhall never be moved, Lord, by thy favour thou haſt made my mountain to ſtand ſtrong.* *David* thought himſelf cock-ſure, as we ſay, of Gods favour, and ſafe from the fear of any change, becauſe the Lord by his favour had made his mountain to ſtand ſtrong: He was not long ſince a little hillock, of a mean family in *Iſrael*, and now he was grown up to be a mountain, both in honour and power, to be above all men in his preſent ſtanding, as the hills are above the vallies; he was brought to this high and raiſed pitch by the favour of God, nay had an eſtabliſhment in that ſtate and eſtate, not by man, but by God himſelf, *who hangeth the earth upon nothing*, ſupporting that weighty body without any Baſis, but his own will, and word of power; and all this, not according to the courſe of his ordinary providence, but in a way of ſpecial favour, and that by the concurrence of many and glorious providences: Yet for all this, becauſe he abuſed theſe mercies, and came not up in his deportments to the Lords expectation, God hid his face, withdrew his covering Cherub, and providential ſupplies, and then his mountain, his ſtanding-ſtrong mountain met with an earthquake; though the houſe of *Saul* was gone, yet his own houſe was a ſeed-plat of troubles unto him: *Amnon* defiling *Thamar*, *Abſolom* ſlaying *Amnon*, uſurping the Crown, and driving *David* from *Jeruſalem*, &c. The Lord ſet this home in much mercy.

Uſe 3. I ſhall come now to an Uſe of Exhortation; *Are the appearances of God eminent and glorious to his people in the day of their diſtreſs?* Haſt thou experienced them to be ſo in thine own caſe? canſt thou witneſs this truth, *Except the Lord had been thy help, thy ſoul had well nigh dwelt in ſilence*, thou wert within a hairs breadth of death: Oh conſider what thy ſtraights have been; haſt thou been in perils of waters, or in perils of robbers, or in perils of the City,

City, or in perils in the wilderneſs, or in perils amongſt falſe brethren, in perils of war, at home by thy own Country-men, and abroad by ſtrangers; and hath the Lord been ſeen upon the Mount? hath he come in with ſeaſonable ſupplies, and brought thee off from the borders of the grave? Oh! what have thy returns to God been? what improvement haſt thou made to his glory, and thy own ſpiritual growth? how hath thine heart gone after the God of thy ſalvation? If thou *haſt taken up the cup of bleſſing, and praiſed the name of the Lord; if thou haſt paid the vows, which thou madeſt in the day of thy diſtreſs:* If the ſenſe of mercy hath had a kindely work upon thy ſpirit, and brought forth the bleſſed fruits of ſanctity, newneſs of life, new obedience, and a total reſignation of thy ſelf unto God; if thou liveſt in a lively ſenſe of theſe things, reſolving in the ſtrength of grace received, to ſpend that life which thou receiveſt from the dead, not *to the luſts of men, but to the will of God*, and from a ſenſe of thy temporal, *doeſt work out thine own eternal ſalvation with fear and trembling*, my work is done, my end attained, I have nothing to urge by way of exhortation upon thee, onely deſire to bleſs the Lord with, and for thee, endeavouring to draw up after thee, exhibiting thy pattern as exemplary to my practice: I profeſs my ſelf to be much at the foot of the hill, and far below ſuch high attainments, although my obligations to the moſt High God are very many, and my experience of preſerving mercy hath been very ſignal, the ſenſe whereof hath led me out to this Diſcourſe, and made theſe meditations publick: Hence then by a frequent converſe with mine own heart, and often feeling the pulſe of mine own ſpirit, I have grounds to beleeve that a word of advice may be ſeaſonable upon this ſubject, to others, and to my ſelf, ſeeing too little of this nature doth come either from Preſs or Pulpit; there being very few, who ſay, *Where is the Lord that brought us out of Egypt? that led us through the wildernes, through a land of drought, and of the ſhadow of death?* And therfore in the ſtrength of the Lord,

con-

conduct of his teaching Spirit, I ſhall improve this Doctrine by way of advice.

1. *To ſome peculiar Chriſtians in a diſtinct capacity from other men, I mean to ſome ranks and orders of men.*

2. *To Chriſtians in general, without ſuch particular references, onely as they meet in Chriſt the common head, and in the Church, the common body.*

In my firſt addreſs, I ſhall onely ſingle forth five ranks of men to ſpeak unto.

1. The *Magiſtrates.*
2. The *Miniſters.*
3. *Military-men.*
4. *Mariners* and *Merchants*, whoſe traffick and imployments lye at Sea.
5. The *reſtored ones of the land, whom the Lord hath ranſomed from the grave in theſe late dayes of Viſitation.*

1. I humbly crave leave to be-ſpeak the Magiſtrates with a word of Exhortation: Ye that be the Rulers of the people, and Judges of Iſrael; let me beſeech you ſeriouſly and often to conſider the worth and weightineſs of your office, that though this, or that title, this or that form of adminiſtration be κτίσις ἀνθρωπίνη, an humane creature, an ordinance of man, 1 *Pet.*2.verſ.13. yet Government and Magiſtracy it ſelf is an Ordinance and Inſtitution of God himſelf, *Rom.*13. verſ.1,2. *That the cauſe which cometh before you is the cauſe of God*, Deut.1.verſ.17. *That ye judge not for man, but for God, who is with you in judgement*, 2 Chron.19.verſ.6. that the dignity of place unto which ye are advanced, is exceeding high, ye being the Vicegerents of the moſt High God, in all Civill adminiſtrations, and upon whom the Name of God himſelf is called, *Pſ.*82.v.1,6. *I have ſaid ye are* * *Gods, and all of you are children of the moſt High* (not by adoption of grace, but by adminiſtration of office) That the expectation of the Lords people is great from you; That (now the Lord hath turned his hand ſo much and often upon you, as the Potter turns and faſhions his veſſel upon the wheel) *your droſs ſhould be purely purged away, and all your*

* *Elohim*, Becauſe God had conferred a part of his Soveraignty and Judiciary power upon them, Mr. *Jackſon in loc.*

tin wasted, and that their Judges should be as at the first, and their Counsellors as at the beginning, such as David, Hezekiah, *and* Josiah *were amongst the Kings, and such as* Joshuah, Zerubbabel *and* Nehemiah *were amongst the Judges and Governours of* Israel, *that so their* Jerusalem *may be called the City of righteousness, and their Nation, an habitation of Justice, That Zion may be redeemed with judgement, and her converts with righteousness,* Isa. 1. vers.25.26,27. and let it not be ill resented, that I intreat you to consider, how small your springs were, which are now spread into broad Rivers, how *Jacob*-like the passage of some have been over this *Jordan*, Gen.32. vers.10. How much of truth there is in *Hannah's* Song, 1 *Sam.*2.vers.7,8. And in *Davids* Psalm, *Psal.*113.vers.7,8. one ecchoing to another, like the Seraphims in *Isaiah*; *The Lord maketh poor, and maketh rich, he bringeth low, and lifteth up, he raiseth up the poor out of the dust, and lifteth up egentem, the needy from the dunghil, to set them among Princes, to make them inherit the throne of glory: As* David, Agathocles, Numa, Maximinianus, *&c.* and that ye would alwayes keep a fresh sense of these three Considerations upon your spirits, you that have owned the cause of God, and acted in the work of this generation.

1. Consideration. *Consider how eminent and glorious the appearances of God have been unto you, how the arm of God hath been mightily out-stretched for you, when you met with opposition to blood and wasting in the Land, and that from a numerous and inraged enemy:* How often the Lord defeated the plots, befooled the Councels, and broke the power and Armies of them, who lifted up themselves against you, and Amalek-like fought you in Rephidim, when you were upon your march through the Wilderness, to the land of promise, and who were as Samaritans among you, hindering you by force of Armes, and weakning your hands by false reports, when you were building, at least repairing the *house of the Lord, and the walls of our Jerusalem*, and yet in the things wherein they dealt proudly, God was above them, and the same God hath

hath by unparalleld providence, kept the ſword ſtill in your hands, and you ſtill upon the ſeat of Juſtice.

Conſid. 2. *Conſider how the Lord hath not joyned you in Copartnerſhip with thoſe that were your enemies, dividing the government betwixt you, and them* (which ſurely not long ſince would have been owned as a great priviledge by you, and as a great mercy by us) *but the Lord hath put the ſole Government of the Nation , and the ordering of affaires into your hands :* You have ſeen *Maries Magnificat* made good , *The Lord hath put down the mighty from their ſeats, and exalted them of low degree,* Luke 1. verſ. 52. Are not ſome of you thoſe of low degree , whom the Lord hath exalted to the ſeat of the mighty ? Are not you (I hope ſome of you are) *Eliakims*, the ſervants of the Lord whom he hath choſen in *Shebna's* room ? Hath he not cloathed you with their Robes , ſtrengthened you with their Girdles, committed their Government into your hands , and made you fathers to the Inhabitants of *Jeruſalem*, and to the houſe of *Judah ?* Iſa. 22. verſ.20,21. Oh that this might be layed to heart , and the goodneſs of the Lord unto you in it ! that the abuſes of the former Government may be remedied , not revived ; that the pride and pomp (which was onely like that of King *Agrippa* and *Bernice* , πόλλη φαντασία , a meer phantaſie, *Act.*25.verſ.23. a vain ſhew , all worldly pomp and ſtate being no better) of former Governours may be lamented , not looked after by you, may be mourned for , not medled with by you , the righteouſneſs of Chriſt being your Robe, his croſs being your Crown , his Goſpel being your glory , and that with *Nehemiah* that good *Tirſhatha* , you may not onely procure the peace , but prevent the oppreſſion of your people , that your loynes may be lighter than the little fingers of your Predeceſſors and that you may ſpeak in your deportments the words of *Nehemiah*, chap.5.verſ.14,15. *From the time that I was appointed to be Governour in the land of* Judah, *even twelve years , I and my brethren have not eaten the bread of the Governour, but the former Governours which were before me, were*

chargeable unto the people : Yea even their ſervants bare rule over the people, but ſo did not I, becauſe of the fear of God, yea alſo I continued in the work of this wall, neither bought we any land.

Conſid. 3. *Conſider, how not Magiſtrates only, but Magiſtra- alſo hath been ſtrucken at , by men whoſe ſpirits and principles were againſt both :* Some of whom, it may be, have ſate in Councel with you, and have formerly ventured far, to lay the Key of Government upon you, and upon themſelves, but ſince (ſo ſtrangely are they metamorphoſed) they have hated, it may be your perſons, and oppoſed your Government, ſo that you may take up *Davids* complaint, Pſal. 41. verſ. 9. *Mine own familiar friend, in whom I truſted, which did eat of my bread hath lift up his heel againſt me*; compared with Pſal. 55. verſ. 11, 12, 13. *Mine equal, my guide, my acquaintance, we took ſweet counſell together, and walked to the houſe of God in company.*

Oh! let theſe and many other conſiderations of like import dwell upon your ſpirits, and often meditate, that though attempts have been made againſt your perſons and places, yet the Lord hath ſecured you in your preſent ſtanding. Oh then! Watch ye, ſtand faſt in the faith, quit your ſelves like men, be ſtrong, 1 *Cor.* 16. verſ. 13. Oh remember what opportunities ye once had, that had ye acted up unto them, and vigorouſly improved the advantages ye once had, much of that evil, which in later years hath ſprung up, might have been buried under ground, and the ſmell of the Nation would have been as the ſmell of a field which the Lord hath bleſſed, *Gen.* 27. verſ. 27. Yet now there is hope in Iſrael concerning theſe things; may we not hopefully conclude, that the Lord hath thoughts of peace, and not of trouble towards us? Doth not the concurrence of many providences hint good will from the Lord unto us? Is it nothing, that no weapon which is formed againſt us doth proſper? that no deſigne takes place? no Mine takes fire? no plot, how ſecret ſoever ripeneth without diſcovery? witneſs the late project of blood and murther againſt the Protectors perſon,

Sindercoms Deſign.

perſon, like the old Powder-plot, detected in the very nick of time, when the fire-work was prepared and placed, and the match lighted; that all attempts to involve the Nation into war and trouble, have been daſhed in peeces? that ſtill the Nation enjoyes peace, and the Goſpel in peace? Stir up all your ſtrength for God, riſe up in all your might for the intereſt of Zion, and for the honour of the Lord of Hoſts, who hath carried you through all thoſe great changes, which youreyes have beheld, and hath ſtill kept the helme of Government in your hands, notwithſtanding all thoſe ſtorms which have been upon the Nation, and hath now put a new opportunity into your hands, the Lord make you magnanimous and unanimous in the work of the Lord, that yet a bleſſed Reformation may be brought forth by your means, that ſo the people of this land may be known among the Nations, and their off-ſpring among the people, ſo that all they that ſee them may acknowledge them, that they are the ſeed which the Lord hath bleſſed, *Iſa.*61.verſ.9. Suffer therefore an unworthy Son of Zion, and Miniſter of the Goſpel, for the good (of a part) of that people, over which the Lord hath ſet you to be a Remembrancer from the Lord unto you, that mercies received may be improved by you, and enkindle an holy zeal for God in you.

1. *To make good the Covenants and Oaths of your God which are upon you, and into which, by your authority and enſample* (at leaſt many of you) *we entred*; that the ſenſe of Covenant-mercies, may provoke unto Covenant-duties, for the advancement of the Kingdome of the Lord Jeſus in unity, peace, purity, and the power of godlineſs, that Sabbath-ſtrictneſs may be aſſerted by you, Goſpel-Ordinances may be vindicated, a Profeſſing-people may be countenanced, a faithful Miniſtry may be ſtill incouraged and protected, ſuch bounds may be ſet to that act for liberty, that Heterodox opinions may not like a land-flood overflow the Nation, but that horrid Impoſtors, and notorious offenders may be puniſhed, *that all Iſrael may hear*

hear and fear, Deut.13.verſ.11. And that the anointing of God may give you ſafe rules of tenderneſs, that guilt may not lye upon you from God, nor juſt blame from good men, for that ſoftneſs of ſpirit you ſhew towards the Lords people, who in theſe times of light and liberty, do conſcientiouſly, act under different perſwaſions in indifferent things, and therefore do much ſtand in need of Chriſtian and prudent Moderators, who may keep our fingers out of one anothers conſciences, may protect us from the violence of impoſing ſpirits and principles, and that uniformity may not be preſſed with a Prelatical, but with an Evangelical ſpirit in diſciplinary points; when the winde bloweth high and croſs, if the Pilot doth not wiſely govern the helme, the ſhip is in danger to be ſplit, at leaſt much of the precious lading to be loſt.

2. *That a ſenſe of eminent preſervations, may ſtir you up to a careful ſuppreſſion of ſin and wickedneſs, by a vigorous purſuit of ſuch penal Laws as are now in force, and by enacting more ſevere, or adding to the former wherein they are defective;* that the Nation may not abound with oaths, pride, drunkenneſs, thefts, uncleanneſs, oppreſſion, by depopulating, incloſures, and other abominations, as it hath done, and ſtill doth, nor mourn under a ſad fear of that great controverſie, which the Lord may juſtly take up againſt it for them, *Hoſ.*4. verſ.1,2,3. That in order to this, active and conſcientious Magiſtrates may be placed in every County, godly and ſtirring officers may be choſen and encouraged in every Town, which affordeth perſons meet for ſuch a truſt, that the number of Ale-houſes, which have been the ſeminaries and ſeed-plots of vice and villanies, may ſtill be ſuppreſſed, as they have lately been in great meaſure by the care of ſome worthy perſons among us, and that in order to both the Tables, you may be a terrour to evill works, not bearing the ſword in vain, *Rom.*13.verſ.3,4. having this inſcription engraven upon all your Judiciary proceedings, as was upon the ſword of *Charles* the Great, *Decem preceptorum*

cuſtos

cuſtos Carolus, *Charles* is keeper of the ten Commandements, and that upon account of your lenity and remiſneſs to offenders, that may not juſtly be ſaid unto you by the Saints, as was by the poor Smith to the *Lantgrave* of *Thuring*, *Dureſce*, *Dureſce*, *O infælix Lantgrave!*

3. *Improve your ſhare in National mercies and perſonal, yea Magiſtratical preſervations, to the comfort and countenance of the good people of the land, though poor and inconſiderable upon any worldly account:* Theſe all along have prayed for you, and ventured all under you; that you may ſpeak thoſe words, *Zech.*12. verſ.5. *The Governors of Judah ſhall ſay in their heart, the Inhabitants of Jeruſalem ſhall be my ſtrength in the Lord of Hoſts their God.* Surely the people of the Land, who have a Covenant-intereſt in the Lord of Hoſts, have been much your ſtrength under God, both upon the Mount by praying, and in the valley by fighting, when your ſtraights have been the greateſt: Oh then! what *Rabſhekah* ſpake in a bad ſenſe, give me leave to ſpeak with ſome change of words, in a good ſenſe, *Iſa.*36.verſ.9. *How then will ye turn away the face of one Captain of the leaſt of my Maſters ſervants?* So, juſt how then will ye turn away your faces from the complaints of the leaſt of my Maſters ſervants? the Saints and ſubjects of the King of Zion? or how then will you diſ-ingage the leaſt of them, that they ſhould turn away their faces from praying for you, much leſs turn their prayers againſt you? Oh remember, they have been your ſtrength in the day of battel, your ſleighting of ſuch in their addreſments unto you, and not pleading their cauſe in caſe of wrong and oppreſſion, when their Adverſaries have been too mighty for them, and relief could only be had from a Court of Equity, and in a courſe of equity, hath been much complained of upon earth, and will hear very ill in heaven in the ears of the Lord of Hoſts their God: Oh then! be *Eliakims* to the poor of the flock, and make good that Propheſie, *That upon you may be hanged all veſſels of ſmall quantity, from the veſſels*

veſſels of cups, even to all the veſſels of flaggons, Iſa. 22.24. Great veſſels can ſtand upon their own bottoms: And ſurely the freſh records of thoſe glorious things, which the Lord hath brough forth by you and for you, will engage you to the things propounded, yea, to greater then theſe, if ſet home by the Lord upon your hearts, and that, as returns for received mercies.

I ſhall apply this doctrine to my brethren of the Miniſtery, ſuffer I beſeech you a word of exhortation from one, who is low in name and gifts in Iſrael, yet your brother and fellow labourer in the Lords vineyard, for the bringing in and building up of ſouls, that I may give up my accounts with joy, and through rich grace and free mercy in Jeſus Chriſt, may receive a crown of glory, which fadeth not away, when the great Shepherd ſhall appear, 1Pet. 5.4. whoſe glorious appearance we look for and long after, and which (according to Cronological computation and the opinion of ſome) draweth near, and indeed to believers ought to be ever at hand in the meditation and expectancy of it, and moſtly to the Miniſters, that we may be quickened up to duty and diligence, *That when our Lord cometh he may finde us doing his own works: The elders therefore I exhort who alſo am an elder, as the Apoſtle ſaith*, 1Pet. 5.1. (though unworthy of that honor and office) that you would improve the appearances of God, which have been eminent and immediate in the day of his peoples diſtreſs. Ah brethren! hath a day of diſtreſs been upon us? and hath the Lord ſtood by and ſtrengthened us in all attempts which have been made againſt us? Have we been ſtars and ſtill are we, in the hands Jeſus Chriſt? hath the Lord made us a fenced brazen wall unto the people of this nation, when we have taken forth the precious from the vile, in obedience to Gods command and Goſpel-Order? have they fought againſt us and not prevailed? and whence was it that attempts againſt us ſucceeded not? Why? Becauſe the Lord hath been with us to ſave us and deliver us, *Jer.* 15.19,20. Oh brethren! what have our returns been? what ſence have we of theſe mercies upon

upon our ſpirits? what apprehenſions of our preſent ſtanding?

1. Oh, *Let us conſider, How deep a ſhare we have had in all the National mercies and preſervations*, if the ſhip had been wrackt we ſhould hardly have eſcaped to land on broken boards; if the enemy had prevailed; that party had been conquered, that intereſt daſht in pieces which we owned and adhered unto, what quarter, think ye, ſhould we have had? however men of other capacities might have ſped, it would have been ill enough with us, we ſhould not onely have ſuffered in a common capacity, as thoſe who abetted the Parliamentary intereſt againſt the Royal Cauſe and Party, but as Incendiaries, as men (in the ſence of our adverſaries) who had blown the trumpet of rebellion, and preach't up a ſpirit of Sedition amongſt our people; nay, men of our own coat, and many of our own charge, would have helped forward our calamity: But now through the appearances of a good God, thoſe ſtorms of blood and war are ſcattered; peace is reſtored, and we enjoy as large a ſhare as any, in the ſafety and tranquility of the Nation.

2. *Conſider what reſtraints were upon us, as to the exerciſe of our gifts and callings*; few, though perſons eminent in grace and learning, that would not pronounce the *Shiboleth* of the times, had any opportunity to preach, with any encouraging maintenance in preaching, and thoſe that had, how were they confined as to doctrines and matter of preaching; bound up as to days, and limited as to times, to wit, a Sermon hour, which they muſt not under penalty exceed: But now that Monopoly is taken off, thoſe boundaries broken down, and a great door and effectual is open to us; we have Pulpets of our own, and the liberty not onely of our own but of others alſo, we have the freedom of Sabbaths, and alſo may without the check of authority do the work of a Sabbath on every week day; every day may be a Lords day, *a day of the ſon of man to us*; who amongſt us have received a check from the Rulers for preaching too often and too much, if

the matter delivered was not offensive upon a Civil account? which doubtless would have been owned as a singular mercy, by those worthies of the Lord, who have gone before us.

3. *Consider, what yoaks have been put upon our necks, what impositions upon our consciences, what innovations and offensive ceremonies have been obtruded upon us*: How many godly Ministers have been courted, silenced, suspended, ejected, exiled? not because their principles were vitious, their lives scandalous or their doctrines erroneous: not because they could not preach, as being ignorant, or because they would not preach, as being negligent; but because they would not kiss the Calves, and submit to that which was then called Uniformity, and that in every punctilio and ceremony: How many choice Divines have had great reasonings within their own spirits, and much arguing one with another, whether they should yield to all imposed ceremonies, to gain an opportunity to honour God in the course of their Ministery, or else quit their places and people, yea the nation also rather then dishonour God, and burden their own consciences with them? How many did choose rather to be put out of their livings, then to put on their Surplis? and how did some choose rather a voluntary exile, even into *America*, rather then conform to innovated superstitions? but now the Church is swept, and all that trash is carried out of the doors; and nothing now *in sacris*, imposed, which is not agreeable to Scripture truth and pattern; So that, if our spirits be wounded, they are from the sence of our own sins, or from differences among our equals, not from the smart of imposed Ceremonies from Superiors.

My reverend Grandfather Mr. *Whiting* late Minister of *Etton* in *Northampton*-shire being one.

4. *Consider, what opposition we met withal, in the years that are past, by men of carnal spirits and principles, even in our own places, when we have reproved their wickedness and contested against their adored vanities*: How have many godly Ministers been slighted by the prophane Rabble, rebuking their Sabbath-breaking, when they could plead *the book of liberty and the Royal Sanction?* Nay, how many have

have been ſecretly traduced and openly reproached by men of our own profeſſion? how have they poiſoned the mindes of our hearers, and have laboured to pull down what we have built up, or build their own hay and ſtubble, as ſuperſtructures, on that foundation which we have laid? How have they branded us with names of infamy, that ſo they might loſen the affections of our people from our perſons, and their regards from our Miniſtry? How ſad have the complaints of ſome been for want of a good neighbor-hood? Good Miniſters were thin in moſt places, for one faithful, honeſt, painful, and conſcientions Miniſter; ten yea twenty bad enough might be found in every County: But now, though ſome of our people are the ſame in ſpirits and principles, yet are they far more tame and quiet under reproof; though they run away, like wild horſes with the Bit in their mouthes, yet they do not caſt their Riders; and where the ſtream is ſtopt in its wonted courſe; yet it ſilently recurs without ſwelling over or breaking down the banks; *Bryars and thorns may now be touched without an iron Gauntlet, and we dwell ſafely, though among Scorpions,* Ezek. 2.6. Wickedneſs hath no eſtabliſhment now by a law, but meets with the check and frowns of Authority in all the kinds of it; And now for one bad one, we have five, yea ten good neighbors; yea many Counties being now planted, yea filled with godly Miniſters; ſo that was it not for our private differences, and thoſe unhappy Animoſities which they kindle amongſt us, what ſweet communion might we maintain? How might we improve our Lecture-meetings to peace and union? And how free might we be in asking and adviſing one another? *The Lord heal thoſe Paroxiſmes of pride and paſſion, which cauſe* Paul *and* Barnabas *to break company, even for a* John, Mark, *Act.* 15.39.

5. *Conſider, what ſmall allowance ſome of us have had when we ſerved as ſtipendiaries, under Prelatical Miniſters*; out of two, or three hundred pound *per annum*, ſcarce twenty would be allowed us by ſome as wages for all the work; *haud ignota refero*; The Hebrews have a Proverb, *Bos de-*

bet edere ex tritura ſua, the Ox ſhould eat of the corn he treadeth out, *But now adays, by ſlight or might, they ſo muzzle the labouring Ox, that they make an Aſs of him, ſays one: in many places they allow him nothing but ſtraw, for treading out the corn, and ſo much ſtraw as themſelves pleaſe, ſaith another*; did not men deal with thoſe faithful Miniſters, as thoſe Grecians did with their ſervants, that put an Engine about their necks (called παγκοπη) which reached down to their hands, that they might not ſo much as lick of the meal when they were ſifting it? It was long ſince complained of, *That many dealt with their Miniſters, as Carriers do by their Horſes, they lay heavy burthens upon them, and then hang bells about their necks: So they require hard work, and onely give them good words*: But now the Lord hath prepared a table before us in the midſt of our enemies, and cauſed our cup to overflow, *Pſal.* 23. 5. The whole land is before us and the Lord hath made us to dwell in the beſt of the land many of us, *Gen.* 47. 6. which is envied by many, and is much the ball of contention, But though I own the goodneſs of the Lord in that plentiful proviſion which his bounty hath now made for us, and conclude the Apoſtles aſſertion to be Goſpel and Authentick, 1 *Cor.* 9. 7. *Who goeth a warfare onely at his own charge? doth the ſouldier fight without his pay? or who planteth a vineyard and eateth not of the fruit thereof*? Do not many bunches of Grapes and flagons of Wine go to the Maſters table? *And who feedeth a flock, and eateth not of the milk thereof*? Hath not the Shepherd his wages either in milk or mony or both? *Say I theſe things as a man, or ſaith not the law the ſame*? And if ſo, it is not a gain of oppreſſion upon which Miniſters live, ſeeing Gods law and mans law both aſſert their property; yet I would not be miſtaken, as though I affirm the *Jus Divinum* of Tythes; or plead for a maintenance to ſuch a proportion; or, that Miniſters ſhould work onely for wages, feed the flock only for the Fleece ſake; I hate ſuch a mercinary ſpirit, and ſo do many of my brethren; and I truſt we ſhould ſtill do, as ſome of us have done, even be

Dr. *Stoughton.*

be as zealous for God and faithful in our Miniſtery, with a little as with a liberal maintenance, if providence ſhould alter the ſtate of affairs amongſt us; and ſhould rejoycingly own a liberty to preach as a choice mercy, though we had not a Living to preach for; but, why a godly Miniſter ſhould caſt off an eſtabliſhed maintenance to humor a ſort of people; and why they ſhould have a command to be hoſpitable, 1*Tim.* 3.2. and have nothing to ſupport it, I know not; I think we may without ſin before God, or offence to good men, own with thankfulneſs our preſent fulneſs; and I beſeech you my brethren to conſider, that ſince the Lord hath given us the places and people of many Idol-Miniſters and lazy drones; what new tricks have been invented, and new Engines contrived to pluck that bread of allowance out of our mouths? Tythes, yea all ſetled maintenance hath been decryed; and how had we been reduced to our former indigency, if theſe mines had taken fire? but that the Lord by our Chriſtian Magiſtrates, hath ſtill ſecured our propriety and an eſtabliſhment provided for them, who are but tenants at will, at leaſt but for the lives of others; the want whereof hath much ſadned, both good Miniſters and good people, and hath given opportunity to corrupt Patrons upon vacancies, to thruſt in formal if not carnal Miniſters upon them.

The bill for ſetling Miniſters ſequeſtred livings for their lives being paſſed.

6. Laſtly, *Conſider, how not onely our perſons have formerly been ſhot at by the Archers, and our lives in jeopardy, many of us every day; but that of late times, our office hath been much oppugned*; attempts have been made once and again, to prove not our maintenance onely, but our Miniſtery alſo *Antichriſtian*, and this not onely buzzed among our people by ſome *errant Sectaries*, but publiſhed in print with all virulent *Sarcaſmes* and invectives againſt us; plots have been laid, and parties made (formidable enough) to have carried it againſt us in a Parliamentary way: Oh! let us ſeriouſly and often reflect upon theſe and many other eminent acts of divine favour and bounty towards us, and

let

let us make a wiſe and holy improvement of all, to excite and quicken us up.

1. *To a more faithful diſcharge of our Miniſterial truſt: have we had our lives given unto us for a prey in all places where we have been?* Jer.45. 5. Oh let us conſecrate them now to the glory of a good God, in ſeeking the lives of thoſe dead ſouls, which are in our reſpective congregations, *Let us in meekneſs inſtruct thoſe that oppoſe themſelves, if God peradventure will give them repentance to the acknowledgement of the truth, and that they may recover themſelves out of the ſnares of the devil, who are taken captive by him at his will,* 2 Tim. 2. 25, 26. Oh 'twill be our honour to be daily fetching in our ſouls unto Chriſt out of the devils quarters.

Si quo modo Syrus interpres.

2. *Again are the doors of the Lords houſe opened unto us, which were formerly ſhut upon us? Oh let us enter in and let our feet ſtand in the courts of the houſe of our God.* Is there a preaching liberty gained for us? Oh let us improve it with all diligence? Let us often con over Saint *Pauls* leſſon, and own it as a duty, 1 *Cor.* 9.16. *Though I preach the Goſpel, I have nothing to glory of, for a neceſſity is laid upon me, and wo is unto me if I preach not the Goſpel*; Preach man, preach, thou wilt be damned elſe, as one ſaid to his friend: How can we bear witneſs againſt the negligent, which are ejected, but by our diligence? what honour will it be to the Lord Jeſus? What credit to the Church? or what advantage to our people, if lazy droans have been caſt out, and we ſucceed them in their lazineſs? Oh lets not ſtand idle in the Market-place when there is ſo much work to be done in our Maſters Vineyard: *Lift up your eyes and look upon the fields, for they are white unto the harveſt,* Joh.4.35. O then let us beſtir our ſelves, that we may reap with joy what others have ſown in tears: That we may gather fruit unto eternal life: Oh what joy is there, when God gives a full harveſt and good weather to gather it in? *They joy before me according to the joy of harveſt,* Iſa. 9. 3. But O conſider, what a joy it will be to us at a dying hour, and more, at the great day of our ac-

accounts, if we have been faithful unto our Lord, and brought in a full harveſt of ſouls unto him? Oh then, we ſhall have a welcome to heaven, with that bleſſed euge, *Well done good and faithful ſervant, enter thou into the joy of thy Lord*, Mat. 25.23. Let us apply the Apoſtles charge as given to us in his Apoſtolical viſitation, 2 *Tim.*4.1,2. *I charge thee before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing and in his kingdom, preach the word, be inſtant in ſeaſon and out of ſeaſon, reprove, rebuke, exhort with all long ſuffering and doctrine*; the Miniſtery is not an eaſie trade, an idle mans occupation, *Sudor œconomicus eſt magnus, politicus eſt major, Eccleſiaſticus eſt maximus*, as *Luther* was wont to ſay, the Maſter of a family hath a great work lying upon his hands (the Lord lay it upon his heart) the Magiſtrate hath a greater, the Miniſter hath the greateſt of all: Oh then let the ſence of that great freedom we now injoy, and the dear rate it hath been purchaſed at (the blood of many Saints) quicken us up to duty and diligence, and perſwade us to act up to the rules laid down by a Reverend Brother, and to work after the patterne of our *Worceſter*-ſhire Brethren.

ἀναίσιος nemine quod ad carnis prudentiam attinet, Beza in loc. *Luther.*

Mr. *Baxter* in his *Gild. Salvi.*

3. *Again, hath the Lord broken the ſtaff of our oppreſſors, and their yoaks from off our necks? Oh! let us not lay the ſtaff of oppreſſion upon one another, nor put yoaks on one anothers necks; leaſt our bands be made ſtronger*, Jeruſalem is in deed a glorious City, when the buildings thereof are compacted together and contiguous, and the Inhabitants thereof are at unity among themſelves, *Pſal.*123. but we muſt not ſo purſue unity as to neglect purity, nor preſs uniformity ſo, as to degenerate into Tyranny: Order in diſciplinary points is beautiful, and agreement deſirable, but to force it begetteth confuſion and breedeth animoſities: How can we bear witneſs againſt the Prelates Lordſhip, if we ſhould Lord it over one another? or againſt the Popes infallibility, if we ſhould impoſe upon one another? if we ſhould preſcribe laws to one anothers conſciences, or make our own intetpretations, in doubtful Scrip-

Wring not men conſciences you may hap to break the wards of them if you do Dr. *Sibs.*

Mr. *Clarke in vita patrum.*

Scriptures, and relating to order onely, canonical and binding to all? it would be indeed a crown of beauty, and Diadem of glory upon our heads, if there was that peace among us as was betwixt *Miconius* and his Colleagues, concerning whom he useth these words, *Currimus, certavimus, laboravimus, pugnauimus, vicimus & viximus semper conjunctissime, when the watchmen of Israel do lift up their voice, and with their voice together, they do sing, when they see eye to eye,* Isa. 52.8. *When they all do speak the same things, when there are no divisions among them, but are perfectly joyned together in the same minde, and in the same judgemen,* 1Cor.1.10. But if we cannot attain this unity in circumstantials, let us bless God, that we do it infundamentals, and let our union in the head, untie us in the heart, carrying it with all tenderness one toward another, in differences of smaller moment under this assurance, that, *Ibi tandem conveniemus, ubi Lutherо cum Zuinglio optime jam convenit,* there's no clashing in heaven betwixt *Luther* and *Zuinglius* about the Sacrament, we shall all be of one minde in heaven, and why should we clash upon earth? Though some of us dispense the Supper to a select company, judging it most agreeable to Gospel order and pattern, yet why should we urge this upon our brethren, who judge otherwise? or why should our Brethren urge a general admission upon us, Why should the disputes be so hot and contests so high among brethren about modelling the Congregations, whether by casting out, or leaving out the scandalous and profane, when as we all own the Lords Supper to be a standing ordinance, and do not antiquate it with the Quakers, nor withhold the cup from our people with the Papists, nor maintain a Consumbstantiation with the *Lutherans* nor dispense it promiscuously, to all of age in our parishes (mad men and fools onely excepted) with some Episcopal men, but endeavor a pure administration agreeing in that as our great end) that it may be dispensed onely to visible Saints. Why should such wormwood and gall appear in our pens and Pulpets one against another upon this subject? have we not other work

work to do? may we not imploy our ſtock better? would it not add more to Gods honour and our own alſo, if we did lay out that zeal which we ſpend one againſt another, againſt Papiſts and Impoſtors? Is it a time for Shepherds to quarrel, about folding of their Sheep, when Wolves are broke into the flock? Is it a time for Officers of an Army to diſpute titles and trifles, when the enemy appears in the field with a formed Army againſt them? Is it a time for us to ſpend our ſtrength in anger and animoſities one againſt another, when the Nation ſwarms with Hereticks? when they make ſuch havock of the flock in many places? and when they all combine againſt us? for however they differ among themſelves, they agree in their hatred, and oppoſition of us; like a Brigado of horſe, that Scout up and down in ſeveral parties, yet meet together at the head quarters: Surely the undermining of a Goſpel-Miniſtery is the general Rendevouz of all our Sectaries, at leaſt moſt of them; Oh then let the ſence of danger perſwade us to body in love, and the ſence of duty provoke us to improve our perſonal ſafety, preaching opportunity, Goſpel-liberty, freedome of communion, maintenance and Miniſtery moſt to the glory of a good God, and this we ſhall beſt do, and beſt reach the great end of God in our great deliverances, if we ſet up the Apoſtles counſel as our great way-mark, *Act.* 20. 28. *Take heed unto your ſelves and to all the flock over which the holy Ghoſt hath made you overſeers, to feed the Church of God, which he hath purchaſed with his own blood, and we ſhall better underſtand this text and our duty by peruſing Maſter* Baxter *upon it*, in his *Gildas Salutanus*.

3. *This Doctrine hath a word of friendly advice to military men, which I hope ſhall meet with a friendly reſentment, becauſe it comes from a friend, with a friendly intent*: I am no Cynick, nor apt to quarrel, if I was, I would be more prudent, then to enrage them by tart language, who have ſo often fought an enraged enemy in the open field; and more ingenuous, then to ſpend my choler againſt them, who have ſpilt their blood for my ſafety: And

therefore O ye valiant ones of Israel; consider how far this doctrine is applicable to you in that capacity; are the appearances of God eminent and immediate in the day of his peoples distress?

1. *Consider how rare and skilful you were in all martial affairs, at your first entrance upon the war*; how little of a Soldier as to the slights and stratagems of war, were found in you, at least most of you, when you first took the field; and yet what a teaching spirit from the Lord came upon you; how suddainly, even to admiration, did the *Lord of Hosts teach your hands to war, and your fingers to fight?* Psal. 144.1. So that a short time did make you expect, in all the councels and carriages of a well-ordered Battail; that ye were able to countermine all your enemies; and prevent and pursue advantages with much warlike prudence: Oh let this be owned in peace, as a signal mercy from the Lord, and as that which tended much to yours and our preservation, and to the gaining of all those freedoms which we now enjoy; *Tis a special owning providence, when the Lord qualifieth persons for imployments.*

Never hardly did an army go forth with less confidence on their own side, or more contempt of their enemys & did more bravely deceive both, for in these following successes they proved such, as would too much pose antiquity among all the Campes of the famed Heroes, Heroes to finde a parallel of this Army. T. M. in the hystory of the Civil war, p. 114.

2. *Consider how low your spirits were at your first taking up of Armes*; what fears and troubles and terrors were upon your spirits, when ye first heard the sound of the trumpet and the Alarum for war; how terrible the sight of an Army with banners displayed was, and how dreadfully the clashing of Armor sounded in your ears, were not many of you like the men of Israel who followed Gideon, *Judg.* 7.3. Who when proclamation was made in the Army, *Whosoever is fearful and afraid, let him return early from mount Gilead? there returned of the people twenty and two thousand?* would not such a licence for a retreat have found acceptation with many of you? did not you wish your selves in your shops again? at your employments again?

again? did you not blame your ſelves for your raſh and forward undertaking ſo dangerous a ſervice? and yet how did the Lord heighten your ſpirits? how did he cloath you with valour and undaunted courage? how did the ſpirit of the Lord come upon you, as upon *Saul*, 1*Sam.*11.6. What kindlings of anger and warlike indignation were in you, as in *Saul* when he ſaw the deſigne of the Ammonites to thruſt out the right eyes of your brethren, and lay it for a reproach upon all Iſrael? and how did the progreſs of the war declare both your skill and valour, your enemies themſelves being Judges? *Valiant men of the valiant of Iſrael, expert in war, marching and watching with your ſwords upon your thighs, becauſe of the fear in the night?* Can.3.7,8.

3. *Conſider what Midianiſh Armies for multitude, ye have encountred with*? what numerous bodies have drawn up againſt you? how the Nations round about have been called in againſt you? How many Armies of men of different languages, intereſts, and Religions have been formed againſt you? And yet the ſword of the Lord and of *Gideon* hath broken them in pieces, the Lord by you hath done unto them, *As unto the Midianites as to Siſera, as to Jabin at the brook of Kiſon, which periſhed at Endor and became as dung for the earth; their nobles have been made like Oreb and like Zeeb, and all their Princes like Zeba, and as Zalmunnah, who ſaid let us take to our ſelves the houſes of God in poſſeſſion.* Pſal.83.9,10,11,12. Nay, how have ye with the ſharp threſhing inſtrument of the power and juſtice of the moſt high God, thraſhed the mountains, and beat them ſmall, and made the hills as chaff? How have ye fanned many of them? how hath the winde carried them away and the whirlewinde ſcattered them? *Iſa.* 41.15,16. How hath this been made good, at home, abroad, by Land and by Sea, that ye and we may rejoyce together and glory in the Holy one of Iſrael.

4. *Conſider what perſonal perſervations ye have had, how the Lord hath covered your heads in the day of Battail*: How many bullets have been guided by the hand of God to miſs your

bodies, when they have flown like ſtorms of hail about you; how they have glided off your Armor and not torn your garments, or rent your garments, & not rippled your skin or raſed your skin, & not reach't your fleſh or though your fleſh hath been laſhed, yet your lives have been ſecured; Oh conſider the diſtinguiſhing providences that have been toward you, ſometimes a right hand man dropping down, ſometimes a left hand man, ſometimes a piſtol hath been fired at your breaſts and would not go off; ſometimes a ſword hath been lift up to cleave your heads, and the Lord hath ſtayed the hand, as once he did *Abrahams*, ſometimes your horſes have been ſlain under you, and ye have been mounted again or made an eſcape on foot: O let your perſonal deliverances be gathered up and recorded by you.

5. *Conſider all thoſe great things, which the Lord hath wrought for you, and by you in this and other Nations*; What ſieges have been raiſed by you, when the diſtreſſes of your brethren have been very ſad, as *Gloceſter* and other places: What ſtrong Towns and Cities have been carried by you, as *Colcheſter* and other Forts and Cittadels: What eminent battails have been fought and won by you? what ſlaughter hath been made in the Camps of your enemies? with what unequal numbers have ye taken the field ſometimes? and at all times, almoſt, come off with far different loſs? How, again and again Armies have been raiſed, and thoſe Armies have been routed; forces levied, and thoſe forces have been levelled even with the ground; the proudeſt and ſtouteſt of them, Moab-like have been trodden as ſtraw for the dunghill: How various, how voluminous have the mercies of the Lord been to you? that in all encounters ye have come off with the conqueſt, at leaſt the iſſue of the war proclaims you Conquerors; ſo that the Lord hath made good that promiſe to you, *Joſh.* 1.5. *There ſhall not be any man able to ſtand before thee all the days of thy life*, Nay Chap. 2.10. *The hearts of all your enemies have melted, neither did there remain any more courage in any man, becauſe of you*; for the experience of many years

years and many wars hath proved the truth of that great promiſe, *Iſa.*54.15. *Behold they ſhall ſurely gather together, but not by me*; that all the gatherings together and muſters of the enemy have been without the Lord, for whoſoever hath gathered together againſt you; hath faln before you; *No weapon that hath been formed againſt you, hath hitherto proſpered, this hath hitherto been your heritage*, and that it may be continued in mercy unto you, and ye may be continued as a mercy to the land, and to the Saints; let me commend ſome few things unto you.

1. *Do not ſacrifice to your nets, nor burn incenſe to your own drags*; do not ſay your own ſword and your own bow hath gotten you the victory, and ſo ſhut out the King of Saints and his anointed ones from any ſhare in your many victories: Take heed of Elations and up liftings of ſpirit, in aſcribing too much to your own proweſs and policy, and ſo, carry away the honor of the day from the Lord of Hoſts: it is much a fault in many, who will not own God in you, nor acknowledge you as a Battle-ax in the hands of the great God, whereby he hath broken the enemy, and daſht in pieces the powers of the world which hath ſtood up againſt the Lord and his people: and it would be much your ſin, if ye ſhould (by a proud Monoply) engroſs the glory of the work wholly to your ſelves: if any thing of this nature hath been upon your ſpirits, or faln unwarily from your lips, let me beſpeak you in the words of an excellent woman, and think it not diſhonour to be counſelled by the mouth of a woman, though *Abimelech* did to fall by the hand of a woman, 1*Sam.*2.3. *Talk no more ſo exceeding proudly, let not arrogancy come forth of your mouth, for the Lord is a God of knowledge and by him actions are weighed*: He that trieth the heart and weigheth the ſpirits, will certainly weigh ſuch carriages, and finde them too light; if ſouldiers ſay with *Ajax, I know no God but my ſword*, they ſhall ſurely finde, that the ſword of *Gideon*, is but a wooden blade, if the ſword of the Lord be not with it; be much in working that paſſage upon your hearts, *Iſa.*10.15. *Shall the ax boaſt*

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Mr. *Clarke in vita patrum.*

Scriptures, and relating to order onely, canonical and binding to all? it would be indeed a crown of beauty, and Diadem of glory upon our heads, if there was that peace among us as was betwixt *Miconius* and his Colleagues, concerning whom he useth these words, *Currimus, certavimus, laboravimus, pugnauimus, vicimus & viximus semper conjunctissime, when the watchmen of Israel do lift up their voice, and with their voice together, they do sing, when they see eye to eye,* Isa. 52.8. *When they all do speak the same things, when there are no divisions among them, but are perfectly joyned together in the same minde, and in the same judgemen,* 1Cor.1.10. But if we cannot attain this unity in circumstantials, let us bless God, that we do it infundamentals, and let our union in the head, untie us in the heart, carrying it with all tenderness one toward another, in differences of smaller moment under this assurance, that, *Ibi tandem conveniemus, ubi Luthero cum Zuinglio optime jam convenit,* there's no clashing in heaven betwixt *Luther* and *Zuinglius* about the Sacrament, we shall all be of one minde in heaven, and why should we clash upon earth? Though some of us dispense the Supper to a select company, judging it most agreeable to Gospel order and pattern, yet why should we urge this upon our brethren, who judge otherwise? or why should our Brethren urge a general admission upon us, Why should the dispures be so hot and contests so high among brethren about modelling the Congregations, whether by casting out, or leaving out the scandalous and profane, when as we all own the Lords Supper to be a standing ordinance, and do not antiquate it with the Quakers, nor withhold the cup from our people with the Papists, nor maintain a Consumbstantiation with the *Lutherans* nor dispense it promiscuously, to all of age in our parishes (mad men and fools onely excepted) with some Episcopal men, but endeavor a pure administration agreeing in that as our great end) that it may be dispensed onely to visible Saints. Why should such wormwood and gall appear in our pens and Pulpets one against another upon this subject? have we not other work

work to do? may we not imploy our ſtock better? would it not add more to Gods honour and our own alſo, if we did lay out that zeal which we ſpend one againſt another, againſt Papiſts and Impoſtors? Is it a time for Shepherds to quarrel, about folding of their Sheep, when Wolves are broke into the flock? Is it a time for Officers of an Army to diſpute titles and trifles, when the enemy appears in the field with a formed Army againſt them? Is it a time for us to ſpend our ſtrength in anger and animoſities one againſt another, when the Nation ſwarms with Hereticks? when they make ſuch havock of the flock in many places? and when they all combine againſt us? for however they differ among themſelves, they agree in their hatred, and oppoſition of us; like a Brigado of horſe, that Scout up and down in ſeveral parties, yet meet together at the head quarters: Surely the undermining of a Goſpel-Miniſtery is the general Rendevouz of all our Sectaries, at leaſt moſt of them; Oh then let the ſence of danger perſwade us to body in love, and the ſence of duty provoke us to improve our perſonal ſafety, preaching opportunity, Goſpel-liberty, freedome of communion, maintenance and Miniſtery moſt to the glory of a good God, and this we ſhall beſt do, and beſt reach the great end of God in our great deliverances, if we ſet up the Apoſtles counſel as our great way-mark, *Act.* 20. 28. *Take heed unto your ſelves and to all the flock over which the holy Ghoſt hath made you overſeers, to feed the Church of God, which he hath purchaſed with his own blood, and we ſhall better underſtand this text and our duty by peruſing Maſter* Baxter *upon it*, in his *Gildas Salutanus*.

3. *This Doctrine hath a word of friendly advice to military men, which I hope ſhall meet with a friendly reſentment, becauſe it comes from a friend, with a friendly intent*: I am no Cynick, nor apt to quarrel, if I was, I would be more prudent, then to enrage them by tart language, who have ſo often fought an enraged enemy in the open field; and more ingenuous, then to ſpend my choler againſt them, who have ſpilt their blood for my ſafety: And

therefore O ye valiant ones of Israel; consider how far this doctrine is applicable to you in that capacity; are the appearances of God eminent and immediate in the day of his peoples distress?

1. *Consider how rare and skilful you were in all martial affairs, at your first entrance upon the war*; how little of a Soldier as to the slights and stratagems of war, were found in you, at least most of you, when you first took the field; and yet what a teaching spirit from the Lord came upon you; how suddainly, even to admiration, did the *Lord of Hosts teach your hands to war, and your fingers to fight?* Psal. 144.1. So that a short time did make you expect, in all the councels and carriages of a well-ordered Battail; that ye were able to countermine all your enemies; and prevent and pursue advantages with much warlike prudence: Oh let this be owned in peace, as a signal mercy from the Lord, and as that which tended much to yours and our preservation, and to the gaining of all those freedoms which we now enjoy; *Tis a special owning providence, when the Lord qualifieth persons for imployments.*

Never hardly did an army go forth with less confidence on their own side, or more contempt of their enemys & did more bravely deceive both, for in these following successes they proved such, as would too much pose antiquity among all the Campes of the famed Heroes, Heroes to finde a parallel of this Army. T. M. in the hystory of the Civil war, p. 114.

2. *Consider how low your spirits were at your first taking up of Armes*; what fears and troubles and terrors were upon your spirits, when ye first heard the sound of the trumpet and the Alarum for war; how terrible the sight of an Army with banners displayed was, and how dreadfully the clashing of Armor sounded in your ears, were not many of you like the men of Israel who followed Gideon, *Judg.* 7.3. Who when proclamation was made in the Army, *Whosoever is fearful and afraid, let him return early from mount Gilead? there returned of the people twenty and two thousand?* would not such a licence for a retreat have found acceptation with many of you? did not you wish your selves in your shops again? at your employments again?

again? did you not blame your ſelves for your raſh and forward undertaking ſo dangerous a ſervice? and yet how did the Lord heighten your ſpirits? how did he cloath you with valour and undaunted courage? how did the ſpirit of the Lord come upon you, as upon *Saul*, 1*Sam.*11.6. What kindlings of anger and warlike indignation were in you, as in *Saul* when he ſaw the deſigne of the Ammonites to thruſt out the right eyes of your brethren, and lay it for a reproach upon all Iſrael? and how did the progreſs of the war declare both your skill and valour, your enemies themſelves being Judges? *Valiant men of the valiant of Iſrael, expert in war, marching and watching with your ſwords upon your thighs, becauſe of the fear in the night?* Can.3.7,8.

3. *Conſider what Midiantiſh Armies for multitude, ye have encountred with?* what numerous bodies have drawn up againſt you? how the Nations round about have been called in againſt you? How many Armies of men of different languages, intereſts, and Religions have been formed againſt you? And yet the ſword of the Lord and of *Gideon* hath broken them in pieces, the Lord by you hath done unto them, *As unto the Midianites as to Siſera, as to Jabin at the brook of Kiſon, which periſhed at Endor and became as dung for the earth; their nobles have been made like Oreb and like Zeeb, and all their Princes like Zeba, and as Zalmunnah, who ſaid let us take to our ſelves the houſes of God in poſſeſſion.* Pſal.83.9,10,11,12. Nay, how have ye with the ſharp threſhing inſtrument of the power and juſtice of the moſt high God, thraſhed the mountains, and beat them ſmall, and made the hills as chaff? How have ye fanned many of them? how hath the winde carried them away and the whirlewinde ſcattered them? *Iſa.* 41.15,16. How hath this been made good, at home, abroad, by Land and by Sea, that ye and we may rejoyce together and glory in the Holy one of Iſrael.

4. *Conſider what perſonal perſervations ye have had, how the Lord hath covered your heads in the day of Battail:* How many bullets have been guided by the hand of God to miſs your

bodies, when they have flown like ſtorms of hail about you; how they have glided off your Armor and not torn your garments, or rent your garments, & not rippled your skin or raſed your skin, & not reach't your fleſh or though your fleſh hath been laſhed, yet your lives have been ſecured; Oh conſider the diſtinguiſhing providences that have been toward you, ſometimes a right hand man dropping down, ſometimes a left hand man, ſometimes a piſtol hath been fired at your breaſts and would not go off; ſometimes a ſword hath been lift up to cleave your heads, and the Lord hath ſtayed the hand, as once he did *Abrahams*, ſometimes your horſes have been ſlain under you, and ye have been mounted again or made an eſcape on foot: O let your perſonal deliverances be gathered up and recorded by you.

5. *Conſider all thoſe great things, which the Lord hath wrought for you, and by you in this and other Nations*; What ſieges have been raiſed by you, when the diſtreſſes of your brethren have been very ſad, as *Gloceſter* and other places: What ſtrong Towns and Cities have been carried by you, as *Colcheſter* and other Forts and Cittadels: What eminent battails have been fought and won by you? what ſlaughter hath been made in the Camps of your enemies? with what unequal numbers have ye taken the field ſometimes? and at all times, almoſt, come off with far different loſs? How, again and again Armies have been raiſed, and thoſe Armies have been routed; forces levied, and thoſe forces have been levelled even with the ground; the proudeſt and ſtouteſt of them, Moab-like have been trodden as ſtraw for the dunghill: How various, how voluminous have the mercies of the Lord been to you? that in all encounters ye have come off with the conqueſt, at leaſt the iſſue of the war proclaims you Conquerors; ſo that the Lord hath made good that promiſe to you, *Joſh.* 1.5. *There ſhall not be any man able to ſtand before thee all the days of thy life*, Nay Chap. 2.10. *The hearts of all your enemies have melted, neither did there remain any more courage in any man, becauſe of you*; for the experience of many years

years and many wars hath proved the truth of that great promiſe, *Iſa.*54.15. *Behold they ſhall ſurely gather together, but not by me*; that all the gatherings together and muſters of the enemy have been without the Lord, for whoſoever hath gathered together againſt you; hath faln before you; *No weapon that hath been formed againſt you, hath hitherto proſpered, this hath hitherto been your heritage*, and that it may be continued in mercy unto you, and ye may be continued as a mercy to the land, and to the Saints; let me commend ſome few things unto you.

1. *Do not ſacrifice to your nets, nor burn incenſe to your own drags*; do not ſay your own ſword and your own bow hath gotten you the victory, and ſo ſhut out the King of Saints and his anointed ones from any ſhare in your many victories: Take heed of Elations and up liftings of ſpirit, in aſcribing too much to your own proweſs and policy, and ſo, carry away the honor of the day from the Lord of Hoſts: it is much a fault in many, who will not own God in you, nor acknowledge you as a Battle-ax in the hands of the great God, whereby he hath broken the enemy, and daſht in pieces the powers of the world which hath ſtood up againſt the Lord and his people: and it would be much your ſin, if ye ſhould (by a proud Monoply) engroſs the glory of the work wholly to your ſelves: if any thing of this nature hath been upon your ſpirits, or faln unwarily from your lips, let me beſpeak you in the words of an excellent woman, and think it not diſhonour to be counſelled by the mouth of a woman, though *Abimelech* did to fall by the hand of a woman, 1*Sam.*2.3. *Talk no more ſo exceeding proudly, let not arrogancy come forth of your mouth, for the Lord is a God of knowledge and by him actions are weighed*: He that trieth the heart and weigheth the ſpirits, will certainly weigh ſuch carriages, and finde them too light; if ſouldiers ſay with *Ajax*, *I know no God but my ſword*, they ſhall ſurely finde, that the ſword of *Gideon*, is but a wooden blade, if the ſword of the Lord be not with it; be much in working that paſſage upon your hearts, *Iſa.*10.15. *Shall the ax boaſt*

it ſelf againſt him that heweth with it? or ſhall the ſaw magnifie it ſelf againſt him that ſhaketh it? &c. Ye know, concerning whom theſe words were ſpoken, proud *Senacherib*, and upon what occaſion, to wit, the vaunting of his ſucceſs in wars; and what follows? why verſ.16. *Therefore the Lord, the Lord of Hoſts ſhall ſend among his fat ones* (principal Officers) *leanneſs, and under his glory he ſhall kindle a fire:* May not that contempt which the Lord hath poured upon ſome (ones of you) ſpring much from this root of pride? I onely interrogate, and ſuch are the reſpects I bear to the Reſtorers of our peace and liberty, that I wiſh the Dream *may be to thoſe that hate you, and the interpretation unto your enemies*, Dan.4.19.

2. *Own the people of the Lord who have owned you, and the cauſe ye have ventured in*; They have had a large ſhare in the fraughtage of that ſhip, which by the bleſſing of God, hath been ſteered by you through ſtormy Seas into ſafe harbour. Read often *Prov.*27. verſ. 10. *Thine own friend, and thy fathers friend forſake not:* You cannot own God fully, if you diſ-own his people, who under him have aſſiſted in the work; ye have had many Auxiliaries, who have helped the Lord and you againſt the mighty. Some have jeoparded their lives unto death with you in the high places of the field, *Judg.*5.18. It would be very diſingenuous to lay ſuch aſide, as *depomani*, and over-look them as men unworthy of your knowledge, now ye ſit in the high places of the Nation: An heathen mans conſcience ſmote him for this crime, *Gen.*41.verſ.9. and ſhall the guilt thereof reſt upon you? And ſome again have been upon the Mount, when you have been fighting with your enemies in the valley; and they have not been your worſt friends; neither have ye received the leaſt aid from them; When *Moſes* held up his hands, *Iſrael* prevailed, and when he let down his hands *Amalek* prevailed, *Exod.*17. verſ.11. Ye owe much of your ſucceſs and ſafety in the

The Popiſh Souldiers that went againſt the Angrogni-ans ſaid that the Miniſters with their prayers conjured and bewitched them that they could not fight. And did not ye at Edge-hill ſay with others, now for the fruits of prayer? and did not ye receive the fruit of it?

late

late wars to a praying people; It was obſerved (and it was very obſervable) that immediately after monthly Faſts, ye got ground of the enemy in ſome places: did not the Lord proclaime in your Camp, that this and that victory was, as well the procurement of a praying Aſſembly, as of a fighting Army? And that it was, as well fetched from heaven by the tears of his Sanctuary, as finiſhed upon earth by the blood of his Souldiery? Indeed, ye deſerve blame, if ye ſleight them, who have wept and mourned, faſted and prayed, yea wraſtled hard for you, and by whom the war hath been much carried on in heaven; and we are equally blame-worthy, if we ſlight you, who have laboured and marched, and run the hazzard of limbs and lives, yea fought and bled, and by whom the war hath been carried on upon earth: *The Lord heal all hard-thoughtedneſs betwixt you and us, and make us one, as ever in the truth and cauſe of Jeſus.*

3. *Be humbled before the Lord, for all the acts of violence and injuſtice, either acted or permitted by you, in the heat of war; for all the breaches* of Oaths or Covenants with God or man, for all your failing in, or falſifying of the Vows, which ye made to God in the day of your diſtreſs: And that there hath been any root bearing wormwood or gall ſpringing up among you, that of your ſelves men have aroſe *ſpeaking perverſe things, to draw away diſciples after them*, Act. 20. verſ. 19. It is too evident, and hath been, that the File-leaders and heads of many errours (that I ſay not of all) have been either of, or found ſhelter in the Army; both have many witneſſes at this day living: It took no great impreſſion upon us that ſome ſtragling perſons blurted off their potguns at us; but when we were drawn upon by the Souldiery, or by a ſort of men abetted by them, and marching under their protection, this was great grief of heart unto us; this was a ſword in our bones, and drew tears from our eyes in our ſecret mournings before the Lord: This made our prophane neighbours ſcoffe at us, when they heard thoſe truths oppoſed, thoſe doctrines contradicted.

A great Queen ſaid, ſhe feared more the prayers of *John Knox*, and his Complices, than an Army of thirty thouſand men, *Trap in Mat.* 18. 19.

dicted thoſe wayes of the Lord evil-ſpoken of, and thoſe Ordinances ſleighted, for which ye and we had conteſted ſo long with tears and blood: This made the Cavalier-Miniſter laugh in their ſleeves, and deride when they beheld the faithful Miniſters (faithful to the Lord, to you, and to the cauſe contended for) vilified, diſdained, and traduced, and that by a party of our own Army, when they themſelves met with no ſuch trouble from them: This we looked upon as very diſingenuous to us, and as unſuitable returns to the Lord.

The Lord clear up his great Goſpel truths above all poſſibility of miſtake by his own people, and fill the *earth with the knowledge of the Lord as the water covers the Sea*, Iſa.11,9. *that ye, and we may go forth by the footſteps of the flocke, that ye may feed your kids by the ſhepherds tents, and all of us may know where the Lord Jeſus feedeth, and where he maketh his flock to reſt at noon*, Cant.1. verſ. 7,8. *For why ſhould any of you be as they that turn aſide by the flocks of ſtrangers?*

4. *Quicken up that ancient zeal, thoſe burning affections, and that fixedneſs of ſpirit in you, for the Lord, his truth, his cauſe, his Miniſtery and his people which once ye had:* O if ye find your preſent peace and pleaſure, honor and full eſtates, dignity and dominion to begin raiſe unwholeſome damps in your ſouls, the ſenſe of grace received and mercies received (ſo eminent as yours have been, and the Nation in you) will excellently ſcatter them, if well improved: Oh then! the Champions of *Iſrael*, who have vanquiſhed Chriſt and his Churches enemies in the field draw up gallantly againſt corruptions in your own hearts; *As ye have ſubdued Kingdomes, ſo work righteouſneſs*: As ye have bled for Chriſt in time of war, ſo bow down to Chriſt in time of peace: As ye have ſealed the walls of the mighty, ſo pull down the ſtrong holds of ſin within your own boſomes: As ye have caſt down the high ones of the earth from their ſeats, ſo caſt down imaginations, and every high thought which exalteth it ſelf againſt

gainſt the knowledge of God: As ye have captivated Nations and people to the obedience of your commands, ſo bring all the thoughts (the Nations and people of thoſe little worlds your hearts) into captivity to the obedience of Jeſus Chriſt, and his Goſpel-commands, 2 *Cor.*10. verſ.5. Your war is an In-land war now, the weapons of your warfare are not now carnal, but ſpiritual: your enemies are not High-landers, but In-landers, not Cavaliers, but Corruptions, not the wilde Iriſh, but the wilde Aſſes Colt, principles of proud, corrupt nature: And now, as your conflicts are harder, ſo your conqueſts will be happier: As your enemies are more dangerous, ſo your victory will be more glorious, *Prov.*16.verſ.32. he that ruleth his own ſpirit, is better than he that ſcaleth a City: Oh it would be very ſad, and much ſadden the hearts of many of your Chriſtian friends, if any of you who *Sampſon*-like, have ſlain the Philiſtins, ſhould your ſelves be ſlain by a Philiſtin *Delilah*; that your locks ſhould be cut, and the ſtrength of the Lord ſhould depart from you; Oh how would the Daughters of the Philiſtins rejoyce, how would the Daughters of the uncircumciſed triumph, when this ſhould be told in *Gath*, and publiſhed in the ſtreets in *Askelon*, and how would the Daughters of *Iſrael* weep over you, and ſay, *How are the mighty fallen in the midſt of the battel!* the ſpiritual warfare: *How are the mighty fallen, and the weapons of war periſhed!* 2 Sam.1.verſ.24.25,27. Oh then, ſtand to your Armes! make good your *Sacramentum militare*, your military oath to be true to Chriſt and his cauſe; there is not ſuch a thing in a Goſpel-ſenſe, belonging to your Chriſtian warfare, as an honorable retreat; not ſuch a word of command in all Chriſts military Diſcipline, as fal back, and lay down your arms, till called off by death, as a Reverend Divine ſaith: Oh then! now the war is ended, and the Lord hath given us peace by your means, attend that ſpiritual work, and ſpiritual war, and go to the Armoury of the great Captain of our ſalvation, opened by St. *Paul*, Eph.6.verſ.11,12,13.&c. and take out

Mr. *Gurnab* part. 1. of his Chriſtian in Compleat Armour, pag.374.

ſuch peeces as you want, yea every peece of Armour, that you finde in that ſpiritual Magazine, *that ye may be able to withſtand in the evil day, and having done all to ſtand*; that ſo having fought the good fight of faith, ye may lay hold on eternal life, and receive that *Coronam militarem*, that Crown of righteouſneſs, which the Lord will give to all thoſe, who love his appearing, 2 *Tim.* verſ. 4. 7, 8.

4. *Here is a word from the Lord to Mariners, and Sea-trading men*: And O that our Sea-Commanders and Souldiers would rightly improve this truth! If this poor Treatiſe ſhall come into any of your hands, the good Lord ſet it upon your hearts; If the appearances of God be eminent and immediate to any in a day of diſtreſs, ſure they have been ſo to you; ye of all men do ſee much of the power and providence of God, at leaſt may ſee it, if your eyes be opened, and your mindes ſavingly inlightned: The Pſalmiſt tells us (and though I be not a Seafaring man yet I beleeve it) *they that go down to the Seas in ſhips, that do buſineſs in great waters, theſe ſee the works of the Lord, and his wonders in the deep; for he commandeth and raiſeth up the ſtormy wind, which lifteth up the waves thereof, they mount up to the heavens, they go down again to the depths*, Pſal. 10. verſ. 23, 24, 25, 26. Cannot ye comment upon this Text? cannot ye ſeal to this truth? their ſoul is melted becauſe of trouble, runs as thin as water, they are ready to dye for fear of death. *Junius* underſtands it *of extreme vomiting*, as if they were *caſting up their very hearts: One doubted, whether he ſhould reckon Mariners, who were put to Sea, amongſt the living or the dead, in the cenſure or Regiſtry of a Nation*: Another ſayes, *that a man will go to the Sea at firſt, I wonder not, but to go a ſecond time, it is madneſs?* They reel to and fro, and ſtagger like a drunken man, *nutant nautæ & vacillant cerebro & pedibus*, there is a great deal of elegancy in the phraſe, and it is very ſignficant; men that are full of drink, that are loaden with liquor, they go with a very unſteady and tottering gate; reeling now againſt this wall, and now againſt that, if they walk in a narrow ſtreet;

ſtreet; ſo Mariners in a ſtorm, are thrown firſt on one ſide, then on the other ſide of the ſhip: A tempeſt is a ſad Sea-quake which throws all on heaps, nothing hardly keeps due order, and its right place in the ſhip: again a man that is down drunk (as the phraſe is) is reaſon-ſtruck, his intellectuals are ſhattered, he is fit for no head imployment; ſo Mariners in a ſtorm, are at their wits end, all their skill and ſtrength fail them at once; *A. their wiſdom is ſwallowed up*, Heb. that is, the art of Navigation is now of no uſe unto them: Card and Compaſs and all laid aside, and forced to let the ſhip run a drift: hath not this been your caſe in great ſtreſs of weather? Have ye not met with ſuch a ſtorm at ſea, which hath brought forth all theſe fears and terrors in you? have ye not often thought ye ſhould have been entombed within walls of water, and your bodies ſhould have become a prey to ſea-Monſters? eſpecially when engaged in a dreadful Sea-fight. But was the ſea alwayes rough, the windes always high, the ſhip alwyes in danger to be ſplit or ſunk? no, Ver. 28. *Then they cryed to the Lord in their trouble*; then if ever, a ſtorm at ſea will make ſeamen pray, though they ſeldome do it on dry land; yea cry: thus *Jonah* Chap. 1. Verſ. 5. Then, to wit in a ſtorme, *The Mariners were afraid, and cryed every man to his God*; Qui neſcit orare diſcat navigare, *He that cannot pray, let him go to ſea*; if he fears God or danger, he cannot but pray: but what? doth God hear their cry? yea, *he bringeth them out of their diſtreſs*, ver. 29. *He maketh the ſtorme a calm, ſo that the waves thereof are ſtill*: Thus it was in that great ſtorme, *Matth.* 8. verſ. 26. when the ſhip was covered with waves, through the violence of windes, which rolled and daſhed them over it, *The Lord Jeſus rebuked the windes and the ſea, and there was a great calme*; he did but once chide thoſe creatures, and they ſubmitted; but againſt how many chidings of the Lord do theſe rebellious hearts of ours ſtand out? winde and ſea will riſe up in judgment againſt us at the great day, and will condemn us, every drop of water in that ſea, upon which you ſail, will be a witneſs of your

Rara fu-mant felici-bus ara.

monſtrous rebellion and diſobedience: But to go on; how do the Marriners improve this mercy? why, ver.30. *then are they glad, becauſe they are quiet, ſo he bringeth them to their deſired haven:* Hath this been your caſe? hath the Lord calmed a tempeſtuous ſea, and ſteered your courſe by a good hand of providence, to your deſired harbour? Let me ask you, not whether you were glad, but how you expreſt your gladneſs? did ye not ſing, and drink, and ſwear and roar, when your fear was paſt? hath the ſence of deliverance wrought you into an humble, holy praiſing, and thankfull frame? which hath been the firſt place ye have viſited, when come to land, the Tavern or the Temple? and which hath been your firſt work, pouring forth your ſoules in praiſes to God, or pouring in of ale or wine, to intoxicate your brains? *have ye been drunk with wine, wherein is exceſs, or have ye been filled with the ſpirit, ſpeaking to your ſelves in Pſalmes and Hymnes, and ſpiritual ſongs, making melody in your hearts and ſinging to the Lord,* Eph.5.*ver* 18,19. Oh ſirs! is this all the return that God expects? Is this all the improvement ye ſhould make of ſo great a mercy? ſurely no, *ver.*31. *The holy Ghoſt directs to a better; O that men would praiſe the Lord for his goodneſs, and for his works unto the children of men! that they would confeſs it to the Lord,* both in ſecret, and in Societies, ſo the word importeth: O friends! if ye read this doctrine, read alſo your own duty in it: If deliverances ingage any unto duty, ſure yours do; yours are as eminent as any, as immediate as any; Ther's nothing but the hand of God ſeen in your preſervations in land-deliverances ſomething of the creature is ſeen, and man ſteps in for a ſhare, either by his power or policy: prudence or providence; but who can rebuke the windes and the ſeas, but onely their great Creatour? *Cæſarem vehis,* will not calme a rough ſea: ſuch charmes will not be obeyed by the wilde Ocean: That King found this true, when walking upon the ſhore, he commanded the tide to ſtop his courſe; but ſo little the ſea regarded the commands of this proud king, though within his own Dominions,

that

that he found his ſafety lay more in his heels, then in his head: He alone who hath placed the ſand for the bound of the ſea, by a perpetuall decree, can ſtay the tide in its full carreer, and ſtill the windes in their loudeſt bluſter, *Jer.* 5. ver. 22. How apparently did the windes and ſea fight for us in Eighty eight, ſo that the enraged Spaniard ſaid, *Chriſt was turned Lutheran*-- Oh then! own God in all your ſea-deliverances, be awakened to a ſence of them; improve them upon a ſpiritual account; wipe off that imputation which is caſt upon you, by men of In-land Countries, that there is little of Religion among you: Look after, and lay hold on the Lord Jeſus Chriſt, leaſt yea be thrown over-board, in a ſtate of impenitency and unbelief, and ſink down, not onely like lead into the bottome of the ſea, but into the bottomleſs pit alſo; Oh 'tis ſad going to Hell by land or water! O get into Chriſt, who will be a *Noah*'s ark unto you, in which ye ſhall not onely ſail ſafely to an earthly haven, but into heaven; and when the Lord brings you off from a ſea-voyage, with broken maſts, torne ſails, and a wether-beaten ſhip, let the ſenſe of that great deliverance affect your hearts, and if ye have not already done it, *Give diligence to make your calling and election ſure*; Tis the Apoſtles advice to all, 2 *Pet.* 1. 10. and mine to you, ſhew your ſeriouſneſs in a point of ſo great importance: it was well ſaid by a reverend Divine, *Thy bed is very ſoft, or thy heart very hard, if thou canſt ſleep ſoundly in an uncertain condition.* Oh minde this as the main; for this being obtained, though you ſhould ſuffer a wrack at ſea, yet *verſe* 11. *An entrance ſhall be adminiſtred unto you, into the everlaſting kingdome of our Lord and ſaviour Jeſus Chriſt:* The Metaphor is accommodated unto you; ye ſhall not get into Heaven, as a ſhip hardly puts into the haven, with Anchors loſt, Cables rent, ſails torn, and maſts broken, (which is the caſe of many) but ſhall ſail in with maſts up, Cordage whole, Tacklings ſound, Sails full, Flags diſplayed, top and top gallant, trumpets ſounding, and ſo ſhall everlaſtingly rejoyce, in the everlaſting King-

Oliegeſſimus octavus mirabilis annus, Beza. *Silete, ne Dii vos hic navigare ſentiant* was the Speech of an Heathen to wicked perſons, that ſailed in a ſtorm with him.

Mr. Trap. *in loc.*

Kingdome of our Lord and Saviour Jeſus Chriſt.

5. *The naturall improvement of this Doctrine gives much by way of advice to the recovered ones of the land, to thoſe whom the Lord hath brought off from beds of languiſhment, and fetched up even from the gates of death:* And truly the number of ſuch is great, ſcarce ever greater; the Providences of God have been ſad and humbling, ſundry times in the land, and in particular places: yet ſeldome hath a viſitation been ſo generall, both as to perſons and places. *The pale horſe and his Rider* have paſſed through our ſeveral Towns, and Countries, like an army in their march, and taken up ſhort quarters, but of late they have billetted amongſt us, taking up not onely their ſummer but winter quarters alſo, ſo that we may take up the Churches complaint, *Jer.*8. verſ.20. *The harveſt is paſt, the ſummer is ended, and we are not ſaved*, ſickneſs and death have not removed their quarters, *neither is there any amongſt us, that knoweth how long*, their abode ſhall be, *Pſal.* 74. verſ. 9. Their commiſſion being under the Privy Seal of Heaven: and if their hoſtilities be ſo great this winter ſeaſon, what waſting and deſolation may we fear, at the time, *when Kings go forth to battle*? 2 *Sam.*11. ver.1. if winter agues be ſo violent, what will the ſummer feavers be? if theſe diſeaſes ſweep our Townes ſo much, what will the beſome of deſtruction do? If we have run with the footmen, and they have wearied us, then how ſhall we contend with horſes? if we have been wearied in the land of *Jordan*? O that the ſence of our preſent ſickneſs, and the fear of an approaching mortality invading the land, was ſet home upon all our hearts, that we might improve the Lords counſel, *Hoſ.*14.2. *to take with us words, and turn to the Lord, and ſay unto him, take away all iniquity, and receive us graciouſly*; that we might prepare to meet our God, with an entreaty of peace, before the decree come forth! Oh that all, eſpecially the men of wiſdome in the Nation, *would hear the rod, and who hath appointed it*, Mic.6. *verſ.* 9. and receive teaching from it: My humble advice from the Lord, to thoſe who have been ſick, and now are well;

who

who are now in the land of the living, when as many, labouring under the ſaid diſtempers, are gone down to the chambers of death, is this,

I. *That you would own with thankfulneſs the healing mercies of God, whereby you have been reſtored:* Let your thoughts often reflect upon your former weakneſs, what pains and faintings ſeaſed upon you; what the opinion of your Phyſicians, and the fears of your Relations were; when your pulſes beat low and ſoftly, when you drew your breath ſhort and painfully; when paleneſs had cover'd your faces, when the graſhopper was a burden to you, ſuch was your weakneſs, *Job* 16.verſ.16.when the ſhadow of death was on your eye-lids, and all the ſymptomes of death appeared in you; and all this, at ſuch a time, when graves were opened very many in moſt places; when God himſelf was the preacher, and that upon this text, *Iſa.* 40. verſ.6,7. *All fleſh is graſs, and the goodlineſs of it as the flower of the field; the graſs withereth, and the flower fadeth, becauſe the ſpirit of the Lord bloweth upon it*; which was fully confirmed; every paſſing bell being a proof of the point, and every dead corps a reaſon of the doctrine; ſo that if ever, now it might ſafely be affirmed, the people is graſs; and you, as graſs might have withered into dead hay; and though flowers, might have faded into loathſome Carcaſes, if the Lord had not preſerved a ſecret ſap at the root: Oh conſider! to receive a meſſage of life from the Lord, when you had received a meſſage of death from man; to be kept alive by his almighty power, when you were within an hairs breadth of death, is a mercy worth the owning at all times, but calls for more abundant thankfulneſs, at ſuch a time as this was, when ſo many, ſome out of the ſame houſes, and many out of the ſame Towns, have been carried forth unto the places of burial; when many of thoſe had the ſame advantages, for life, yea greater, ſome from men and means, then ye had, yet they are dead, and ye are alive, Oh theſe conſiderations lay great ingagements of thankfulneſs upon you, eſpecially if you ſeriouſly take notice what

what your ſickneſs was, by which ye received an arreſt from the Lord; it was not an ordinary diſeaſe; it hath been very much *ludibrium medicorum*, few Phyſicians have found out the true cauſe, and the right cure of it; the diſtempers have ſo varied, and the effects have been ſo different in ſeveral perſons and places; ſo that with the Egyptian Sorcerers, all have been forced to confeſs, it was no other then *the finger of God*: The Lord having made good upon us that threatning, *Deut.* 28. Verſe 61. *In bringing a ſickneſs among us, which is not written in the book of the Law*, a Scripture, parralel whereof, in every particular, cannot be found; I ſhall repreſent it to you under theſe Conſiderations;

1. *It was general*: no County no Town, no Family ſcarcely eſcaped the rod; nay almoſt all perſons found ſome alterations in their bodies, as tendencies to that diſeaſe, having as large a Commiſſion, as to ſmiting, as the deſtroying Angel had, *Ezek.*9. verſ.5,6. *Go ye through the City, and ſmite: let not your eye ſpare, neither have ye pity:* ſlay utterly old and young; both maids, and little children, and women.

2. *It was ſuddain:* Many Diſeaſes have their *Prodromio's*, their forerunners, which bring news of their coming ſome dayes or weeks before they ſeize a man; but when men were in their apprehenſions perfectly well, and at their labour, perceiving no ſymptomes of a ſickneſs, they were ſuddenly ſurpriſed, ſome in the Towns, ſome in the fields, and brought home ſick; As if a man ſhould walk in a Corporation, and ſuddenly ſhould be ſnapt by the Sergeants and carried to the Jaile, when he feared nothing leſs, 1 *Theſ.*5.3.

3. *It was violent:* It ſeized many ſtrong men with that violence at the firſt onſet, as though it would ſtrike but once; many thinking, at their firſt ſurprifall, they had been dropping into the grave, like that *Job* 16.v.12,13,14. *I was at eaſe, but he hath broken me aſunder; he hath alſo taken me by the neck, and ſhaken me to peices, and ſet me up for his marke; His archers compaſs me about, he cleaveth my reins*

Read Mr. *Jakſon's* notes, *in loc.*

reins aſunder, and doth not ſpare; he poureth out my gall upon the ground; He breaketh me with breach upon breach, he runneth upon me like a Giant.

4. *It was weakning*; the ſtrength of the ſtrong man was ſuddenly taken from him, that he was either chained to his bed, or like an old man, walked with his ſtaffe in his hand through age, *Zech.* 8. *ver.* 4. for *Job* 6. *ver.* 4. *the arrows of the Almighty are within me, the poiſon whereof drinketh up my ſpirit.* And *Pſal.* 38. 8, 10. *I am feeble and ſore broken,* &c. My heart panteth, my ſtrength faileth me, by reaſon of inappetency, *Pſal* 107. *ver.* 18. Their ſoul abhorreth all manner of meat.

5. *It was languiſhing:* many diſeaſes do their work in a few dayes, either the diſtemper wears off, and health returns, or elſe ſickneſſe prevails and death comes; In ſome caſes, the Malefactour is committed till the next Goal-delivery, and then ſet free with a little ſcarre in his hand: But in other caſes, a man is kept priſoner from Seſſions to Aſſizes, and from Aſſizes to Seſſions, and knows not when he ſhall have his freedome, or whether his life will be ſpared at laſt. So ſome diſeaſes have their fixed periods of time, after which health is reſtored, but in this diſtemper, many have been referred from Seſſions to Aſſizes, have had many hopefull intervalls, and yet are detained, bound over from the feaver to a quartan ague, and after long detainment, find little ſtrength, and as little hopes of life at the laſt: See *Job* 13. *ver.* 26, 27, 28. and chap. 16. ver. 8. thou haſt filled me with wrinkles, which is a witneſſe againſt me: grief had made furrows in his face, and his tears filled them.

7. *It was inevitable:* No way to avoid the ſtroke: no Antidote would prevent it; no cloſet could ſecure againſt it, as 1 *King.* 22. *ver.* 34. like that *Pſal.* 90. *ver.* 5, 6. Arrows fly ſwiftly and ſecretly: though Ahab had diſguiſed himſelf that he might not be known, and armed himſelf that he might not be wounded, yet a certain man drew a bow at a venture, and ſmote him between the joynts of the harneſſe. V.d. Trap. *in loc.*

7. *It was mortall to many persons in many places:* 1. In the present stroke some never came off from their sickbeds, till they were carried to their death beds, to wit, their graves: 2. In the effects and consequents of it; though the disease it self kill'd not some presently, yet it slipt them into Dropsies, Consumptions, and Quartans, which have since been mortall to many: Now then set home these considerations, & give God the glory of your lives in the words of the text; ascribe your healing onely unto him, in the words of *Eliphaz*, Job 5. ver. 18. *He maketh sore, and bindeth up, he woundeth and his hands make whole*; and go sing good *Hezekiahs* song to the stringed instruments, *all the dayes of your life in the house of the Lord*, Isa. 38. *ver.* 20.

II. *Make good your sick-bed thoughts, and purposes*; what you intended when sick, be intent upon now well; what you then purposed, now practise: sick people usually have the best minds, but the worst memories; when they are under an arrest from the Lord, and brought within sight of the Prison; then conscience is awakened, then their debts to God lie heavy upon their spirits, then their thoughts are how to make even with God, and fly to their surety; then if mercy will but put in Bail for them, if God will but spare them a little, before they go hence and be no more; if he will but have patience, they will pay him all: No Saint under heaven can promise fairer and further then they, what they will do, and what they will be if the Lord restore them to health, *Luke* 11. *ver.* 24. *The unclean spirit often goeth out upon a sick-bed*; there is a cessation from sin, that work goes not on then, but alas, sad experience hath let us see too often, that words are but winde, and all the sick-bed resolutions vanish into air; *the unclean spirit returns*, when restored to health, and finds the heart swept and garnished, *then goeth he and taketh to him, seven other spirits more wicked then himself; and they enter in and dwell there; and the last estate of that man is worse then the first.* As health comes on Religion goes off, and they forget the vows of the Lord that were upon

on them: Indeed it fares thus very often with the Saints themſelves; what a vow did *Jacob* bring his ſoul under when in diſtreſſe, *Gen.* 28. *ver.* 20, 21, 22. yet this good man made ſlow haſte to perform it, until God was fain to jog him, and be as a faithful remembrancer unto him, *Gen.* 35. *ver.* 1, 2, 3. then and not till then did *Jacob* purge his family, and go up to *Bethel* to perform his vow, which computing the time, was about ſeven and twenty years after he made it; good *Hezekiah* fell into this diſtemper alſo, you ſhall hear how his ſpirit was up in thankfulneſs to God, *Iſa.* 38. *ver.* 19. *The living, the living, they ſhall praiſe thee, as I do this day, the father to the children ſhall make known thy truth* (that is) I will perpetuate thy memoriall of this mercy, by handing down the knowledge thereof to my children; yea, my command ſhall be upon them, as a ſpeciall charge in my laſt will, that they ſhall give God the glory of my recovery; good words ſpoken, and probably from a reall intention at that time; But alas! the ſence of this great mercy was but an Ephimera, it ſoon wore off, 2 *Chron.* 32. *ver.* 25. *Hezekiah rendred not again according to the benefit done unto him:* for the recovery was ſignal, attended with many remarkable circumſtances, as

Mr. *Culmey* Co. Lit. Pral. 119. 9. I knew a man who in the time of his ſickneſs was ſo terrified in his conſcience for ſin that he made the very bed to ſhake upon which he lay and cried out all night long, I am damned. I am damned and made many and great proteſtations of amendment of life, but became as wicked as ever.

1. The ſentence of death was reverſed, which was paſſed in *foro externo*, for God had ſent him a ſpeciall meſſage by the hand of *Iſaiah*, to ſet his houſe in order, for ſaith he, *thou ſhalt die and not live*, chap. 38.

Object. *But did not the Prophet ſpeak his own apprehenſions onely, conſidering the mortality of that diſeaſe which had ſeized upon him?*

Sol. No, he prefaceth his meſſage with, *Thus ſaith the Lord*, and 'tis certain, he knew the Lords mind concerning him, (at leaſt ſo much as was then revealed) there being not any perſon then alive, who was *Conſiliarius & ſecretioribus* to the moſt high God, more then *Iſaiah* was, and who knew more of the councels of Heaven, witneſſe his glorious and Evangelicall promiſes, and Predictions.

2. The reverſall of the ſentence of death, was the ſingle return and procurement of his own prayers and tears. for ver. 5. The Lord gives a ſecond command to the Prophet, to go to *Hezekiah*, and deliver this meſſage from him: *Thus ſaith the Lord, the God of David thy father; I have heard thy prayers, I have ſeen thy tears*, ſo that as *Hannah* ſaid of *Samuel* her ſon, 1 Sam. 1. ver. 27. *For this child I prayed, and the Lord hath given me my petition which I asked of him:* The ſame might *Hezekiah*, for my life I prayed and wept, and the Lord hath given me my petition.

Nay the Lord makes a large addition to his life, *Pſal.* 21.4. he asked life and the Lord gave him length of days, the life of man twice told, in our ordinary law compute, even ſifteen years, which did very much accent the Lords mercy, ſeeing *Hezekiah* was ſo exceeding earneſt for life, having then no Son to ſucced in the throne and the affairs of Church and ſtate being very unſetled.

4. This alſo gave a great *Emphaſis* to the mercy, in that he had ſuch a ſuddain return to his prayer; The Lord did not make him wait long for anſwer, thereby tormenting his ſpirit with perplexing fears, but before the Prophet was gone out into the middle Court, 2 *Kin.* 20.4. the word of the Lord came unto him, the Lord met him and ſent him back with a meſſage of life to *Hezekiah*: Oh tis matter of great comfort to have a quick diſpatch of buſineſs, eſpecially in things relating to life and death.

5. Yet further, the immediate appearance of power from the Lord, in effecting the cure, doth marvailouſly greaten the mercy; that *Hezekiah* ſhould be viſited with ſo ſharpe a diſtemper', probably the plague of peſtilence (for *Shechen* ſignifies an hot ulcer, boil, or puſh, and may refer to a Plague ſore alſo) however the diſeaſe in it ſelf was mortal; and that ſo ſlight an application, as a plaiſter of figs ſhould perfect his recovery, and that ſuddainly within three dayes, 2 *King.* 20.5. whereas we finde lighter diſtempers are long in carrying off, where able Phyſitians are conſulted with and all means attempted. 6. And

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6. And then, that the great God ſhould work a miracle in heaven, to confirm his faith in the certainty of the cure, that he ſhould command the Sun to a retrograde motion, to go back ten degrees, not onely the ſhadow upon the dyal of *Ahaz*, for that had not been ſo viſible and univerſal, but the body of the Sun in the heaven, for ſo tis, *Iſa.*38.8. *So the Sun turned ten degrees, by which degrees it was gone down*; whereby that day became ten hours longer, then otherwiſe it ſhould have been, allowing half an hour for a degree, and the motion of the Sun regular in its going backward and coming forward: which things with ſafety may be ſuppoſed, ſeeing the miracle was ſo notable and amazing, that the King of *Babilon* (put on 'tis likely by his Aſtrologers) ſent Ambaſſadors on purpoſe, as to congratulate *Hezakiahs* recovery, ſo to know the certainty and manner of that great wonder (a brute or flying report whereof he had heard) 2 *Chron.*32.31. Dr. *Richardſon in loc*

Now though *Hezekiah* was a good man (few better) and had obtained of the Lord ſuch a notable cure, circumſtantiated with ſo many miracles, yet he was no ſooner come into the world again, but the Pompe, and *Grandieur* of it waſh't away the ſenſe of this great mercy; for being taken with the King of *Babylons* complement, he ſhews his Embaſſadors all his treaſures, and that out of pride and oſtentation, 2 *Kin.* 20. 12, 13. And therefore friends, watch narrowly over your own hearts, and be earneſt in prayer, that the Lord would keep them in an humble and holy frame, or elſe, you'l ſoon finde that as health comes on, holineſs and humility will go off, and your old companions and corruptions will complement your ſpirits into their former frame. *Tales eſſe perſeveremus ſani, quales nos futuros profitemur infirmi.*

III. *Commune with your own hearts*, be very ſtrict and ſerious in your enquiries, why the Lord hath ſo afflicted you; *God doth not afflict willingly nor grieve the children of men*, Lam.3.33. It is foraign to the nature of God, who is a God of mercies, to delight in acts of cruelty towards his creatures, or cauſleſsly to chaſtize his own children: A diſ-

diſcreet Father doth not take the rod, untill his child provokes him by ſome miſcarriage; nor doth the Father of ſpirits (by whom actions are weighed) correct his covenant ones untill they have offended, *Pſal.* 89. 30,31,32. *He will not viſit with the rod untill they have tranſgreſſed; nor with ſtripes, untill iniquity hath been committed*: The widdow of *Sareptha*, ſo ſoon as ever her ſon was dead, preſently chargeth her ſins with his death, and laies his blood at ſins door, 1 *King.* 17. 18. *What have I to do with thee thou man of God? Art thou come to call my ſins into remembrance and to ſlay my ſon?* Holy *David* toucheth the ſame ſtring in that mournful ditty of his, *Pſal.* 38. 3, 4, 5. *There is no ſoundneſs in my fleſh becauſe of thy anger, neither is there any reſt in my bones becauſe of my ſins, for mens iniquities are gone over mine head: as an heavy burden, they are too heavy for me*; here he ſpeaks of his ſins in the groſs ſum, but afterwards deſcends to particularize that ſin, which he owned as the introducent cauſe of his ſickneſs; *My wound ſtink and are corrupt becauſe of my fooliſhneſs*: The word ſignifieth unadviſed raſhneſs, ſaies Mr. *Trap.* And tis probable he meaneth that particular ſin in the buſineſs of *Uriah*: Thus the Apoſtle writeth the *Corinthians* ſin in their unworthy receiving the Lords Supper, upon the teaſters of their ſickbeds; and the cauſe of their death upon their grave ſtones, *For this cauſe many are weak and ſickly among you, and many ſleep*, 1 *Cor.* 11.30. Oh then, let your ſpirits make diligent ſearch, as *Aſaph* did, be much in ſearching untill you have found out the true cauſe of your late diſtempers.

I ſhall lend you ſome help in your ſerious enquiry, by ſhewing you what ſins are mentioned in Scripture, as introducent of ſickneſs, and which God either threatneth or puniſheth with diſeaſes: As,

1. *Covetouſneſs*, Iſa. 57.17. *For the iniquity of his covetouſneſs was I wroth and ſmote him, I hid me and was wroth, and he went frowardly in the way of his heart.*

2. *Deceit*, Mic. 6. 10, 11, 12, 13. *Are there yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure*

ſure [which *is abominable? ſhall I count them pure with the wicked ballances, and with the bagge of deceitful weights? The inhabitants have ſpoken lyes, and their tongue is deceitful in their mouth: Therefore alſo will I make thee ſick in ſmiting thee, in making thee deſolate becauſe of thy ſins.*

3. *Murmuring,* 1Cor.10.10. *Neither murmure ye as ſome of them murmured and were deſtroyed of the deſtroyer,* Num. 14. 27.&c. *Say unto them, as truely, as I live, ſaith the Lord, as ye have ſpoken in mine ears ſo will I do unto them; your carcaſſes ſhall fall in this wilderneſs, and all that were numbred of you according to your whole number, from twenty years old and upward which have murmured againſt me, doubtleſs ye ſhall not come into the land concerning which I ſware to make you dwell therein.* Lay this to heart, for this ſin is as Epidemical as our ſickneſs.

4. Neglect of Religious education of children, *Ezek.* 16. 20,21. Moreover, thou haſt taken thy ſons and daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed unto them to be devoured; Is this of thy whoredoms a ſmal matter? That thou haſt ſlain my children, and delivered them, to cauſe them to paſs through the fire for them? therefore *verſe* 23. *Wo, wo unto thee, ſaith the Lord God.*

5. Covenant breaking, *Levit.*26.25. And I will bring a ſword upon you that ſhall avenge the quarrel of my Covenant, and when ye are gathered together within your Cities. I will ſend the peſtilence among you.

6. Formal profeſſion, and hipocriſie, *Ananias* and *Saphira* his wife ſo ſadly bear witneſs to this, who for their ſpiritual juggling and deceit, were not onely ſmitten with ſickneſs, but with ſuddain death, *Act.* 5.1,2,3,4,5.

7. Undue receiving of the Lords Supper, 1 *Cor.* 11.30. *For this cauſe many are weak and ſickly among you and many ſleep.*

8 Hereſies, *Apoc.*2.22. *Behold, I will caſt her into a bed, and them that commit adultery with her, into great tribulation.*

9. Want of due reſpect unto, and fear of, the great name of God, *Deut.* 28.58,59. *If thou wilt not obſerve, to*

do

do all the words of this Law, that are written in this book, That thou mayeſt fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy ſeed, even great plagues, and of long continuance, and ſore ſicknesſes, and of long continuance. Cauſe theſe ſins, as *Joſhuah* did the Tribes of Iſrael, 7.16. to paſs before your conſciences, to finde out the *Achan*, for which the Lord hath ſo ſorely afflicted you, and having found out thoſe particular ſins, be humbled for them, repent of them, and carefully avoid all future tendencies unto them, as *Samuel* adviſed Iſrael, 1*Sam.*7.3. *Put away the ſtrange gods from among you, and Aſhteroth*; So do I you, put away from you the love of all ſins, and eſpecially *Aſhteroth*, that ſin which hath been the root of your diſeaſe, and think you hear the Lord Jeſus by his ſpirit, ſpeaking theſe words unto you, *Behold, ye are made whole, ſin no more leaſt a worſe thing come unto you*, Joh. 5.14. And improve your late viſitation with the preſent opportunities of grace, *That ye may be partakers of Gods Holineſs*, Heb. 12. 10. Conſecrate your lives which ye have received a new from the dead unto the Lord, devote your ſelves wholly to the ſervice of the great God; let me beſpeak you in the words of the Apoſtle, 1 *Pet.* 4. 2. *That ye live no longer the reſt of your time in the fleſh, to the luſts of men, but to the will of God*: and that not onely in the general duties of your general Callings as Chriſtians, but with a ſpecial eye to your particular ſtandings, and capacities, as Magiſtrates, Miniſters, or as Chriſtians ſo and ſo related, and qualified: Three things are hinted in this verſe.

1. *That the time of mans abode in the fleſh is fixed and dedetermined by God*, That ἐπιλοιπον, and reſidue of time is ſtated in heaven; I may here allude by way of reſemblance, unto a piece of cloath, which, as to the number of yards, is laid in the warp ſo ſoon as brought to the Weaver, and every hour he works in the woof, he leſſens the bulk of yarn that is wrapped upon the beam, untill at length, he finiſheth the whole piece, and cuts it off, leaving

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ing nothing but the thrums behind: the heathen had this in their three fatall ſiſters: And *Job* alludes to it, *Chap.*7.6. *My days are ſwifter then a Weavers ſhuttle*; before man is born into the world, whilſt his ſubſtance is yet imperfect in the wombe of his mother, like raw yarn in the ſhop, as all his members are in Gods book; ſo the meaſure of life is fixed in the appointment of his great Creator, and every day he lives, Weaves off ſomewhat of his life, until at length nothing is left upon the brain, but the thrums of a crazy and putrid carcaſs, which is cut off and thrown into the grave: *Hezekiah* alludes to this, *Iſa.* 38.10,12. *I ſaid in the cutting off of my days, I ſhall go to the gates of the grave: I am deprived of the reſidue of my years; mine age is departed, and is removed from me as a ſhepherds tent, I have cut off like a Weaver my life.*

2. *Whileſt man lives to the luſts of men, he lives not according to the Law of his Creator: Ego te non Catelinæ genui, ſed Patriæ,* as he ſaid to his ſon, I begat thee not to ſerve *Cataline* but thy Country, ſo ſpeaks the Lord Jehovah to man, I created thee not to ſerve man but thy Maker, not to live according to thy own or other mens luſts, but according to my laws, now the luſts of the fleſh, and the laws of an holy God, they are inconſiſtent and oppoſite each to other: It is a ſad thing to be a ſervant of men in many caſes, but in none ſo ſad as in this: *It was the great Engliſh Cardinals complaint, in the day of his diſtreſs, If I had ſerved my God with half that faithfulneſs, as I have ſerved my King, he would not have left me naw,* or to this ſence: Many men have rued it, and will at the great day of accounts, that they have been ſuch ſlaves to the luſts of men; their pride, avarice, ambition, uncleanneſs, *&c.* And have ſo caſt off the eaſie and noble yoak of Gods laws, many ſervants have much to anſwer for, the Lord give them timely repentance, and maſters too, elſe their own and their ſervants ſins will ſtand upon their ſcore.

3. *He only lives up to the rule of his creation, who lives up to the will of God*: this is the royal ſtandard, under which

we all must march: This is the maine wheel, which must govern all our motions; Obedience to this, is that which denominates us both men and Christians; and as our duty obligeth us to obey the will of God in the gross and general, so far as it is revealed: so our Allegiance to God, as men, and more as Christians, binds us to observe our particular calls and cries, as God revealeth things to be his minde and will; there are indeed standing commands which run through all ages of the world, without the least variation, & to obey which, all men, especially Christians, stand equally obliged, But the wise God is pleased to parcel out his will in particular commands to persons, as to time, manner and matter in many things, as his own councels ripen, and bring forth his pleasure into the world; now a Christian must not onely observe the will of God, as it speakes to him in common with other men, but as it speaks unto him, and calls for something from him, in such a standing and capacity, and not onely observe the will of God which hath been owned in all ages (as the entertainment of his Son, sanctifying his Sabbaths, waiting upon his own appointments, *&c.*) But also to act up unto it in our respective stations, as he makes it known to us in the present providences and products of it: And therefore as a learned Writer lately observes, That God committed the receiving and refining of truth from Antichristian power and mixture, to the forgoing worthies of this and foraign Nations, which were happily performed by them, but discipline and order seem to belong unto us, and which, the Lord hath preserved for this period of time, wherein the work of reformation is to be carried on to greater perfection; this doubtless, the late providences speak to be the Lords will, and his expectation from the men of this generation; Oh then! ye servants of the Lord, whom he hath ransomed from the grave, in these late sickly times, live the rest of your time in the flesh to the will of God, in the advancement of Gospel-purity, and the power of godliness; let this be your return to the Lord; observe his finger pointing

Mr. *Hamner* in his preface to his excerbitations on confirm.

ting to this, as the eſpecial work of your generation; and believe, that God hath brought you again from the dead, that ye may give life to reformation, national, at leaſt Congregational, which for many years hath laboured under painful throes and pangs, and yet is not delivered, The Apoſtle *Paul* in that excellent Sermon of his preached at Antioch, *Act.* 13. *Speaking honorably of holy David*, verſe 22. produceth letters teſtimonial under Gods own hand, concerning him in theſe words, *I have found David the ſon of Jeſſe, a man after mine own heart, who ſhall fulfill all my wills,* πάντα τὰ θελήματά μου; and gives this farther account of him, *verſ.* 36. *That after he had ſerved his own generation by the will of God, he fell aſleep.* Whence I note, in general, that the beſt men and moſt eminent, both for parts, place, and piety muſt dye, *Joſh.* 1. 2. God tells *Joſhua* this news, *Moſes my ſervant is dead*, what he was and how eminent, the ſpirit of God fully declares: *And David full of days, riches, and honor died*, 1Chro. 29.28. And go therefore work whilſt it is day, walk in the light whilſt ye have the light, beſtir your ſelves for God; for though eminent, dye ye muſt, as many of great eminency, in this age of ours have dyed, who are yet lamented by ſome now alive, and will be more, unleſs the Lord fill up their empty rooms with others, of choice and noble ſpirits.

2. In particular, I ſhall briefly commend theſe few things unto you, as,

1. *That the beſt and choiceſt of Gods ſaints are not exempted from ſervice; God exſpects to have work done by every ſervant*; he will not ſuffer idle drones to live in his family; he will not allow any lazy loiterers to ſleep within the walls of his vineyard; he doth not keep any idle Serving-men in his houſe; no, he appoints them all to labour, (and 'twas well if the patterne of God's houſe was obſerved, if the Lawes of his family were executed by our Great Ones, much ſin would be prevented, which is nurſed at the breaſts of idleneſs) nay, places of great eminency are no exemption from Gods work; *The nobles of Tekoah*

have a brand ſet upon them, becauſe they put not their necks to the work of the Lord, Neh. 3. *ver.* 5. And the Lord puts this as the higheſt mark of honour, into the ſcutcheons of his greateſt Saints, that they were his ſervants: *Moſes my ſervant, my ſervant David,* &c. *Matth.* 25. *ver.* 20, 21. *He that received five talents traded, and at the day of accounts, his labour was not onely honourably accepted but gloriouſly rewarded, entrance was granted unto him, into his Maſters joy.*

2. *That Gods will is, and muſt be the only rule of our work;* The Maſter expects, as to have his work done, ſo to have his own orders and directions obſerved in the doing of it; to neglect the work of the Lord, and to do it croſs to divine order, is equally ſinful: *Uzziah died upon the place for touching the Ark; and Uzziah was ſtricken with the leproſie, for attempting to burn incenſe upon the Altar of incenſe,* both which expreſly thwarted the appointment of God: It was the peoples ſin to eat the Paſſeover, otherwiſe then it was written, 2 *Chron.* 30. 18. Therefore *David* in the perſon of the Lord Jeſus, joyns both together, *Pſal.* 40. 8. *I delight to do thy will, yea, thy law is in my heart,* as the ſtandard by which I work; and our Saviour writes vanity upon the forehead of all ſervice, which is performed to God upon the ſingle authority of man, without a warrant under Gods own hand for it, *Mat.* 15. 9. *In vain do they worſhip me, teaching for doctrines the commandments of men:* what bundles of vain worſhips are layed upon Gods Alter by the Pontificians? And how ought we to be humbled alſo for the vanity of many ſervices which have been performed by us in this Nation?

3. *That the great God commands us not onely to work, but to do the work of our own Generation,* *David* ſerved out his own Generation, he did the work which was allotted by the Lord to him, in that particular age he lived in, which was to fight the Lords battels, to ſubdue the enemies of his Church, ſettle the Nation in peace, eſtabliſh the worſhip of God, provide for the ſervice of his Sanctuary, and prepare for the building of the temple; theſe were the works

works of his Generation, in thoſe 2 capacities of Prophet and King; and therefore the holy Ghoſt engraves this Epitaph upon his ſepulchre (which ſhall not be defaced ſo long as the world endures) *that David ſerved his own generation by the will of God*: Inſtances of like nature the Scripture affords many.

Queſt. But the great Query is, *How ſhall we know what are the proper works of our Generation.*

Anſw. I anſwer much of this nature hath been offered by learned and judicious Divines in ſeverall Treatiſes: and though they have not been ſo harmonious as was deſired in their judgement, as to the manner, yet they have agreed in one as to the matter. Indeed repentance toward God, and faith towards our Lord Jeſus with thoſe generall duties of Religion, which are comprehenhended under theſe two heads, none deny or diſpute, except ſome of prophane or perverted ſpirits and judgements; and that things of order and Government in the Church, ſhould be reduced to the Primitive Pattern and Practice, few of ſober and Orthodox principles do oppoſe; yea, moſt deſire, and ſurely that this is the generation, which God hath called forth to act in theſe tranſactions, may be ſpell'd, if not legibly read in the diſpenſations of his providence towards us: I do not ſet up providence, as a ſtanding rule to work and walk by, when it is either, croſſe unto or receives not approbation from the written word; for that was to perſwade the Traveller, to ſleep all day when the ſun ſhines bright and clear, and to take his journey in the night, when the ſtarres do onely twinckle, and the wayes are dangerous and difficult to find; miſtakes have been ſad and many of this kind, *Numb.* 14. *ver.* 40, 41. the miſtake of Gods minde in that dreadfull meſſage, ver. 39. occaſioned the ſlaughter of many men; for the people apprehending that God was offended with them, for not going up to take poſſeſſion of Canaan, roſe up early in the morning, and gat them up unto the top of the mountain, ſaying, *Lo, we be here, and will go up into the place which the Lord hath*

hath promiſed, for we have ſinned; and what followed? why, their attempting to invade their enemies, under this miſtake, coſt them many of their lives: Thus did *Saul* miſtake the mind of the Lord, 1 *Sam.*23. *ver.*7. when it was told him that *David* was come to *Keilah*, preſently he infers *that God had delivered him into his hand*, for ſayes he, *he is ſhut in, by entring into a town that hath gates and bars*, but it proved otherwiſe: Yea, *Davids* men would have put him upon the ſame miſtake, chap. 24. ver. 4. when *Saul* came into the cave (to cover his feet) where *David* and his men lay hid, they preſently conclude, *behold the day, of which the Lord hath ſaid unto thee, behold I will deliver thine enemy into thine hand, that thou maiſt do to him, as it ſhall ſeem good unto thee.* A like paſſage ye have chap. 26. ver.8. when *David* and *Abiſhai* came into *Sauls* army by night, and found them all faſt aſleep, not a Sentinell waking, and *Saul* aſleep alſo, *Abiſhai* ſaid to *David*, *God hath delivered thine enemy into thine hand this day, now therefore let me ſmite him, I pray thee, with the ſpear unto the earth at once, and I will not ſmite him a ſecond time*; but *David* durſt not ſlay the Lords Anointed, under the protection and warrant of this providence, as the following verſes declare, becauſe it would have been an expreſſe violation of Gods will: Inſtances of this nature might be multiplied. But now when the ſpeakings of God in his works, run in a paralell line with the ſpeakings of God in his word, when they fall in with his revealed will, they do then ſafely interpret the mind of God, and are a good gloſſe upon the text, both as to the *quod* and *quando* of a duty, ſhewing that it ought to be done, and that then is the time for the doing of it: thus *Abraham* when he had received a prohibition from heaven, not to ſacrifice *Iſaac*, and beheld a ramme caught in a thicket by the horns, interprets the mind of God by that providence, and offers up the ramme in the ſtead of *Iſaac*, Gen. 22. ver. 12, 13. by a divine Prolepſis, anticipating that law of redemption, which afterwards was enacted and publiſhed by God himſelf, Exod.13. ver. 13. *all the firſt born*

born of man amongſt thy children ſhalt thou redeem: thus when the Lord met *Moſes* by the way (as he was going down to Egypt) and would have ſlain him, *Exod.* 4. *ver.* 14, 15 then *Zipporah* his wife (probably by her husbands appointment) circumciſed her ſon, concluding the neglect of that duty to be the ſpeakings of God in that providence, as appeared; for when the child was circumciſed, the Lord let *Moſes* go. When *Gideon* heard the Medianites dream, and the interpretation of it, *Judge* 7. *ver.* 15. *he worſhipped and returned into the hoſt of Iſrael, and ſaid, Ariſe, for the Lord hath delivered into your hand the hoſt*; He concludes this providence as a clear expoſition of the mind of God: and a full confirmation of former promiſes. How did the Elders of the Jews, now being in Babylon, interpret the Lord's mind, in ſetting *Cyrus* the Perſian upon the throne of Babylon, and ſtirring up his heart to publiſh that gracious edict, concerning their return to *Jeruſalem*, and rebuilding of the temple? *Ez.* 1. ver. 2, 3. why, they concluded, that God had now put an opportunity into their hands, both to quit the waters of Babylon, by which they had ſate down and wept, and to enjoy the freedome of Gods worſhips in their own land, ver. 5. *Then roſe up the chief of the fathers of Judah and Benjamin, and the Prieſts and Levites, with all them whoſe ſpirit God had raiſed to go up, to build the houſe of the Lord, which is in Jeruſalem*; they owned this providence as a true paraphraſe upon that paſſage, *Pſal.* 102. ver. 13. *Thou ſhalt ariſe and have mercy upon Zion, for the time to favour her; yea, the ſet time is come*; being penned, as is thought by *Daniel*, or ſome other holy man, about this time of *Cyrus*'s proclamation. Now to bring this home to our ſelves, that the reformation of State-abuſes, and male-adminiſtrations, is the mind of God appears, *Iſa.* 1. *ver.* 17. *Ceaſe to do evil, learn to do well, ſeek judgement, relieve the oppreſſed, judge the fatherleſſe, plead for the widow*; that the worſhips of God ſhould be eſtabliſhed in liberty and purity, that Goſpel-truth ſhould be winnowed from the chaffe of errours and hereſies, that the people of God ſhould

Read *Babbingtons* notes upon the place.

ſhould walk in the fellowſhip of the Goſpel, and advance Religion, and the power of Godlineſs, the Scriptures plainly declare to be the will of God: that ſuch things are feizable, that there is hope of a good iſſue in ſuch undertakings we have the word of Gods faithfulneſs for, *Iſa.*1. ver.25:26,27. *Iſa.*60. ver.11. 19,20,21,22. Chap.54. ver.11,12,13. *Zech.*13. verſ.2,3,4,5. *Ezek.* 11. verſ. 19, 20. *Zeph.*3. verſ.9. 11,12,13. If theſe and other Scriptures be conſulted with, they will afford matter of great encouragement to the Saints of God, which breathe after Zion's beauty and glory.

And that it is a duty incumbent upon the Lords people to endeavour theſe things, beſides the inward witneſs of the Spirit in their own hearts, we have the teſtimony of the Spirit in the Scripture of truth. And that this is the period of time, in the ſecret appointments of the onely wiſe God, and the Saints of this generation, the people aſſigned by him for the carrying on of theſe works, may be read in the diſpenſations of God amongſt and toward us; what have the people of God had more in former Ages, by way of call from God, or encouragement from men, then we have? Did God give them reſt and peace from their enemies, forraign and domeſtick? So hath he given us in ſome meaſure: Did the Lord pull down thoſe perſons and powers amongſt them, who authoriſed or abetted Idolatry and profaneneſs? hath he not done the ſame amongſt us? Did the Lord give them the protection, and encouragement of prudent and pious goveruours? is it not ſo with us? had they the Prophets of the Lord to quicken them up, and ſtrengthen their hands? have not we alſo faithful and learned Miniſters, who from preſs and pulpit call upon us, and excite us to do great things for the Lord? *Oh what glorious work, would thoſe bleſſed Spirits, who are now at reſt, have made in* England, *if they had enjoyed our opportunities!* Let me commend the practiſe of the Saints unto you, *Acts* 9.v.31. *Then had the Churches reſt throughout all Judea and Galilee, and Samariah*; And how did they improve their Halcyon dayes?

dayes? why, *they were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghoſt were multiplied*; the ſuperſtructures were carried on, and new foundations laid; old converts arrived at greater growth, and new converts were dayly added: Oh what a bleſſed peace would ours be, if theſe two fruits were the products of it! Oh ye ſervants of the Lord, whom he hath ranſomed from the grave, and from the ſword. Magiſtrates, Miniſters, and Chriſtians, lay aſide your private intereſts, and animoſities, and fall upon theſe great works, as your reſpective ſtations give you advantage, and opportunity, that ye may have this Motto engraven on your tombes, *Here lie ſuch and ſuch, who David-like, ſerved their own generations by the will of God.*

And let me adde theſe two Corrolaries,

1. That God hath aſſigned you your particular times for working, *Stat ſua cuique dies.*

2. That when ye have lived up that time, your working tooles muſt then be laid aſide: When *David* had ſerved out his generation, he fell aſleep: And therefore I ſhall ſhut up with the Preachers advice, *Eccl.9.* ver. 10. *Whatſoever thine hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wiſdome in the grave, whether thou goeſt*; and though thou beeſt lately come from thence, be not ſecure, the winde may ſuddenly turn, and waft thee back again; Alas! *What is your life? it is even a vapour, which appeareth for a little time, and then vaniſheth away*, Jam.4. *ver.*14. How eaſily can the great God diſperſe that vapour, and melt that cloud into dew? there is a great Arbitrer of all things, that can thunder the proud Emperour under his bed, and write the great King in three or four words into trembling; that can ſend a fly to fetch the triple crown before his Tribunal, make an hair, or the kernil of a raiſon, as mortal as *Goliah*'s ſpear, that can unſpeak the world into nothing, and blow down a great bubble with an eaſie breath: that by drawing one nail, can throw down the ſtatelieſt building, and undreſs your

soules by unpinning one pin, *&c.* I have read of a *Persian* Noble-man who lost his life by the loss of an hair plucked out of his bosome, in sport, by his Minion.

Mr. *Vines*, *Essex's* Hearse.

5. *Get your hearts into an awfull frame, get your spirits tinctured with an holy fear of God*, Rev. 15. *vers.* 4. Surely they that have felt must needs fear him; they that have found the power of his anger, let out in soul terrours, yea in breaking afflictions upon the body, must needs fear him, though indeed none but the damned in Hell experience the power of his anger; *Moses* in *Psalme* 90. ver. 11. put's the question, *Who knoweth the power of thine anger?* implying, that none knoweth it; as none can take the dimensions of his love which passeth all knowledge, so neither of his anger: the reason is added, *because even according to thy fear, so is thy wrath*; that is, let a man fear thee never so much, he is sure to feel thee much more, if he fall into thy hands; *Paul* knew this, when he laid down this Position (as a fence wall about Profession, to keep men from starting out by Apostacy) *Heb.* 10. vers. 31. *It is a fearfull thing to fall into the hands of the living God*; surely if the burnt childe dread's the fire, much more men of age and discretion, who have been cast into the furnace of affliction, have had their moisture dried up, their skin writhled, their flesh rosted, and their very bones burnt with the scorching flames thereof, have cause to fear that fire, which so farre resembles everlasting burning, that though it be not unquenchable, yet it is not quenchable, but by the bloud of Christ, and the melting bowels of God's tender mercie: Oh then! Dear friends, take forth this lesson from your late afflictions, *to fear that glorious and fearfull name*, THE LORD THY GOD, Deut. 28. *vers.* 58. Fear to offend God, fear to do any thing which may displease him; in this sence, *Blessed is the man that feareth alwayes*, Prov. 28. *ver.* 14. The Hebrew Midwives lost nothing by it, *Exod.* 1. vers. 17. 21.

Read M *Jackson's* Notes upon this place.

1. From the consideration of Gods power: he is able not onely to call you to an account, 1 *Cor.* 10. vers. 22.

Do

Do we provoke the Lord to anger? Are we ſtronger then he? As *Caligula*, that dared his *Jove* to a duel; Are we the Lord's match? can we outſtrengthen an Almighty God? *Who hath hardened himſelf againſt him and proſpered?* Job 9. *ver.*4. Jer.5. *ver.*22.

2. Fear to offend him, from the conſideration of his goodneſs; not onely that goodneſs which the Lord extends unto you in common with other men, nor that ſpeciall goodneſs, which is the peculiar portion of his Elect in Chriſt, but alſo that particular goodneſs, which the Lord hath vouchſafed you, in reſtoring health unto you, when ye lay at the brinks of the grave, and many other tumbled in, *Hoſ.*3. verſ.5. Oh, *Fear the Lord for his goodneſs.*

3. Fear an offended God, though not provoked by you: A tender ſpirited childe feares and trembles, when his father is angry with others, though himſelf hath done no fault; God likes this tenderneſs of ſpirit in his children, *Pſal.* 119. verſ. 120. *David ſaith, my fleſh trembleth for fear of thee, and I am afraid of thy Judgments*; my hair ſtands upright, as it doth ſometimes in ſuddain and great frights, *Job* 3. verſ.15. *The hair of my fleſh ſtood up, Amos* 3. verſ. 8. *The Lion hath roared, Who will not fear?* Oh obſerve this, *Hab.*3. ver. 16. *When I heard, my belly trembled*, &c. Samar. *horr: pilat*

Objection; But why ſhould the Saints fear the wrath of God, who is in Covenant with them? and hath promiſed to be a covering Cherub unto them?

Solution 1. They ſee the provoking nature of ſinne; they conſider, that ſinne is a thing of greateſt abhorrency with God, and therefore when they obſerve the growth of ſinne, in a place or nation, they are afraid, that God will ere long break out in wrath againſt them. Hence that *Numb.*17. 12,13. read *Ezek.*7. from *verſ.*1. to the 16. and apply it upon a national account.

2. They ſee the dreadfulneſs of Gods wrath; they know the Engliſh of that, *Iſa.* 27. verſ. 4. *Who would ſet the briars and thornes in battail againſt me? I would go thorow*

row them, I would burn them together: They know what briars and thornes are, and what their end ſhall be.

They ſee that themſelves are not exempted perſons, they are not ſure to have their door-poſts ſprinkled with the blood of the Paſcal lamb, *Exod.* 12. that the marking Angel *Exod.*9. ſhall give them a ſignature of ſafety in their foreheads: How was the Church affected? *Acts* 5. ver. 11 *Ezek.*14. ver. 14. Oh then labour to preſerve an holy fear of God upon your ſpirits, think often of what Chriſt ſpeaks, *Luke* 12. ver. 4, 5. *Be not afraid of them that kill the body, and after that have nothing they can do. But fear him who after he hath killed, hath power to throw into Hell; yea, I ſay unto you fear him.*

Laſtly, *Labour to make ſure of heaven, lay out for an Intereſt in the Lord Jeſus, let this be the teaching ye have received from the late ſickneſs*; Call to minde your ſick-bed fears and tears; what pangs of conſcience, and woundings of ſpirit ye then were under: what faintnings of heart ye had, when you found your evidences for heaven writ with ſo pale a hand, that ye could not read them, at leaſt by that weak and wan light, which then ſhined in your ſoules; what a loſs ye were at for the Lord Jeſus, weeping with *Mary*, becauſe they had taken away your Lord, and ye knew not where they had laid him, nor how to lay hold on him for peace and pardon! nay, perhaps your caſes were more deſperate, your ſins were writ in ſo deep a crimſon, your Atheiſme, ignorance, Goſpel enmity, your former ſcoffings at Religion, your flouts and flings at godlineſs, your contempt of Goſpel-Ordinances, and your rejection of Goſpel-grace, did ſo fly in your faces, grate, and gnaw ſo upon your ſpirits, and filled you with ſuch a ſence of divine vengeance, that conſcience (that bird in the boſome) like the night-raven croaked many a ſad and diſmal note unto you, and ſo preſented you with the black ſide of the cloud, that ye verily thought, if ye ſhould die at that lare, ye ſhould drop into Hell: Remember what then your thoughts were, how then ye reſolved,

ved, that if ye recovered health again, ye would not leave heaven under ſuch uncertainties hereafter, ye would give diligence to make your calling and Election ſure; ye would not for all the world be haraſſed again, with thoſe dreadfull fears and terrours: like unto an unwary Traveller, who, to ſave a little mony, ventures upon the waſhes without a guide, and ſuddainly lights upon a quick ſand, which threatens to ſwallow up him and his horſe, and whileſt he is tugging and ſtriving to get out, he lifts up his eyes, and ſees the water appearing upon the levell, and hears the tide roaring toward him; Oh what are his thoughts now! what his fears! ſure that he ſhall die *Pharaoh*'s death, and be overwhelmed with the ſea, if timely help come not; and having by Providence had an eſcape, how doth he reſolve never to travail that way without a guide, whatever it coſt him, nor plunge himſelf again into the ſame fears, for his whole eſtate: Was not this your caſe? ye thought your ſickneſs to have been but waſhes, ye could eaſily have paſſed through it, but ſuddenly you ſlipped into a quickſand, ſuch a deadly heart-ſinking fit, that ye ſaw the grave opened, and the wrath of God rolling upon you; what were your thoughts then? what your fears? did ye not think your paſſing bell was ready to ring, and the priſon-doors were opening to receive you? did ye not then reſolve if your life was ſpared, ye would tugge hard for Heaven? ye would never be at the ſame ſtay again? did ye not finde ſickneſs an ill time, and a ſick bed an ill place to take your firſt riſe for heaven from? did ye not ſee your folly, to lay the greateſt burthen upon your horſe, when he was weak, and tired? to ſet out for heaven, when your ſunne was now ſetting, when as it is an whole dayes journey thither, and he that begins late, uſually fall's ſhort of it? to carry the ſeed basket into the field, when your neighbours are crying harveſt home? Oh then ſince the Lord hath reſtored health unto you, and brought you off from thoſe heart-melting fears, act up to the Apoſtles advice, *Phil.*2. verſ.12. *Work out your ſalvation with fear and*

and trembling, καταρτίζεσθε, *ad finem aſque opus perducite,* bring ſalvation-buſineſs to a good iſſue, that ye may never be ſurpriſed, with thoſe fears, and tremblings, when ſurpriſed with diſeaſes.

Second part of Exhortation. I come now to the ſecond part of the exhortation, applying this Doctrine of Gods appearances in mercy, and the Saints deliverances from danger, to the generality of men and women, who fear and know the Lord, and to believers, as they meet in Chriſt the common-head, and in the Church the common body, and I ſhall improve the truth propoſed,

1. In a mixt ſence, referring both to temporall and ſpirituall preſervations.

2. In a pure ſpirituall ſence, referring to recovering and Redeeming grace.

As to the firſt ſence, I ſhall interweave ſomething of a ſpiritual nature, it being uſual with the Holy Ghoſt, to mingle Goſpel treaſures with the lading of the world in the ſame bottome, and this I ſhall do in two particulars.

Firſt, I do humbly entreat the ſervants of the Lord, *to keep up the memorial of the Lords mercies, to keep Diaries of their great deliverances,* to preſerve Records of their ſignall preſervations, And ſecondly, as occaſion ſerves, *to communicate and impart them to others,* for I ſhall twiſt theſe two together: Oh let not God loſe the glory of any mercy, let not time wear off the remembrance of eminent preſervations: God expects that his works ſhould be regiſtred by us, as well as our words are regiſtred by him, *Mal.*3. verſ.16. This was commanded by the Lord, *Deut.*7. verſ.18,19. *David* was much in the practice of this duty, read *Pſal.* 66.ver.12, *&c.* He gives a royal ſummons, as by the ſound of a trumpet, to all the Lords people to give their attendance, whileſt he diſcovereth over, the gracious Adminiſtrations of the Lord; he is no niggard, no cloſe-fiſted Miſer, that hoards up all, and keeps all cloſe to himſelf, but keeps open houſe, and invites all the Lords people to his banquet of wine: He would

would fain lift up the great name of God in the world, and diſplay his bounty, that they which have hard thoughts of God, may be convinced of their errour, and make a recantation; and that all dejected Saints may by his example and experience, be encouraged to roul themſelves, upon God, under aſſurance of comfort and ſupport in an evil day; which will appear to be his deſigne, for, *ver.*5. he gives a generall invitation to all people, *to ſee, and admire the wonders which were wrought by God* (tis like) in *Egypt, he is terrible in his doings towards the children of men*; implying probably the dreadfull execution of his vengeance upon the *Egyptians* in thoſe ten Plagues he ſent amongſt them, and in bringing in the waters of the red Sea upon their whole Hoſt, as appears Verſ. 6. *He turned the ſea into dry land, they went through the flood on foot*, to wit the children of Iſrael; *there did we rejoice*, as *Exod.*15. doth fully ſhew, when *Moſes* and the people celebrated the praiſes of God, and by that ſong not onely kept up a lively ſence of that glorious preſervation in their own hearts, but tranſmitted the memorial of it unto poſteritie, that the *children then unborn*, might read in that, the glorious appearances of God for his people: Oh how few ſuch ſongs are penned in our dayes? what little care is taken to commemorate deliverances? though they have been ſo great and many: Is it not the ſhame of this Nation, that the next age ſhall finde no Records (and if any ſuch Compendiums) of thoſe wonderful deliverances, which we have had, that ſuch miracles of mercy and mirrours of loving-kindeneſs ſhould be lap'd up in the duſt, and printed onely on the ſand? Oh that ſome faithfull and able perſon might be encouraged to this work, to write a Chronicle of late tranſactions, that poſterity may ſee, what a God their Predeceſſours have had! and through how many ſtraights of warre, and ſeas of blouds peace and the Goſpel, light and liberty, have travailed down unto them! This was done by King *Ahaſuerus*; his perſonal preſervation from the Treaſon of his two Chamberlains, was recorded in

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the book of the Chronicles, *Heſt.*6.2. What proviſion did *Mordecai* and the Jews make, to keep up the memorial of that great mercy, in their deliverance from *Hamans* wicked and bloody conſpiracy, *Heſt.*9.27,28. *The inhabitants of Geneva, ſtamped new mony with this inſcription,* poſt tenebras lux, *after darkneſs light, in memory of the reformation begun among them. The Helvetians cauſed the day and year (when the Goſpel begun to take place amongſt them) to be engraven in a pillar, in letters of Gold, for a perpetual memory to all poſterity.* Have not our Anceſtors taken care to perpetuate the memorial of eighty eight, and the fifth of *November*? and ſhall we raiſe no monument, neither commit any thing to the preſs which may preſerve the memory of our late mercies? will it not be *Englands* ſin before God, and *Englands* ſhame before men?

2. In the eighth verſe, he gives a general exhortation to the Redeemed of the Lord, to mention with thankſgiving, the great things wrought by a great God for them: Oh! bleſs our God, ye people (concerned in theſe mercies) let your hearts ſilently breath forth his praiſes; let your meditations be much, and often taken up with thoughts of Gods goodneſs (which is more I fear then moſt of us do) but ſtay not here, do not make this as the land-mark, and boundary of your duty, but make the voyce of his praiſe to be heard, let it have an Eccho in the world, by communicating, and ſpeaking over, what, and how deliverance came from the Lord unto you.

3. He layes down the reaſon of this call to praiſe, verſ.9. becauſe he holdeth our ſoul in life, or puts our ſouls into life, alas! when a day of diſtreſs was upon us, our hearts did even ſinke within us, life was gone, joy was gone, hope was gone, and heart was gone too in ſome perſons. There is a ſtrange receſs and retirement of the ſoul, under great and ſudden calamities, it lyes cloſe, like a poor debtor within doors, the blood and ſpirits retire; little of activity appears: nay, ſome in ſudden ſurprizals, have even dyed away into ſwooning, through fear: It was thus with *Saul*, though a valiant

Prince,

Prince, when he heard what evill was coming upon him, 1 *Sam.*28.verſ.20. *He fell ſtreightway all along upon the earth, and there was no ſtrength in him* : And whence was this ſwouning fit? why, from fear, he was ſore afraid; and why was he afraid? becauſe of the words of the Witches, 2*Sam.*28.20. This was old *Elies* caſe, when tidings were brought unto him, that the Army of *Iſrael* was routed, *Hophni* and *Phinehas* ſlain, and the Ark of God taken, 1 *Sam.*4.verſ.17,18. *He fell from off the ſeat backward by the ſide of the gate, and his neck brake and he dyed*; I, but here the Prophet ſaith, God holdeth our ſouls in life, or lives *Be-chaiim*, and ſuffereth not our feet to be moved, gives us a ſure foot-hold and ſafe ſtanding in our preſent peace and well-fare.

4. He mentions the diſtreſs that were upon them, in the nature and in the kind of them, *verſ.* 10.11. *Thou, O God haſt tryed us as ſilver is tryed* : How is that? why, in the fornace of affliction; thou broughteſt us into the net, *Thou layedſt affliction up n our loins, thou haſt cauſed m n to ride over our heads---we went through fire and through water*; How fully doth the carriages of former times paraphraſe upon theſe verſes? How have the ſufferings of many Saints ran parallel with theſe expreſſions? *But thou broughteſt us out into a wealthy place*---well-watered, as the word implies, a place of ſprings and rivers; by which he means a proſperous eſtate, in that full plenty and ſecurity, which he, with the Church then enjoyed: And therefore, *verſ.* 13,14. He ſpeaks his ſence of theſe mercies, and the reſolvedneſs of his ſpirit, to act in thankfulneſs ſuitable to theſe engagements.

5. *I will go into thy houſe with burnt-offerings, and will pay thee my vows, which I promiſed with my lips, and ſpake with my mouth, when I was in trouble* : A good reſolution of a gallant man? Oh! that ſuch a ſpirit in the power of it, was upon us. Did not I? Did not others? Did not Magiſtrates? Did not Miniſters? proteſt, promiſe, covenant, in the day of our diſtreſs? Have we paid our vows? Have we performed our promiſes? The Lord help us to ſee,

and to humble our ſelves much before the Lord, for our violations of promiſes, and proteſtations, both to God and man.

6. He ſtands upon the mount of God, and by way of proclamation calls in all the people of God, that they may hear the ſtories of Gods mercies unto himſelf; when he had mentioned the great things God had done for his Church, he comes down to a particular narrative of what God had done for himſelf, *verſ.* 16. *Come and hear all ye that fear God, and I will tell you what God hath done for my ſoul--Le-myrheſhi*, which word being of a doubtful ſignification, and uſed for both ſoul and life, in reference to things of a temporal and ſpiritual concernment, we need not confine it to either.

1. Ye have the holy ſummons, *Come*, a word of much uſe both in a good and in a bad ſence, there is in Scripture mentioned a religious *come*, and a rebellious *come*: the Saints have their *come*, and the wicked have their *come* there's too much of the laſt come in our days, and too little of the firſt, if there was more communion, this come would be more uſed.

2. The perſons to whom the ſummon is directed, expreſt.

1. By a particular Character, they are ſuch as fear God.
2. By a note of univerſality, they are all that fear God; onely they that fear God, and all they that fear God are ſummoned.

3. Ye have the matter of the ſummons; or the end wherefore the ſummons is ſent forth, and that is that he might in the audience of them all, make a full and true report of what the great God hath done for his ſoul.

So that the words hold forth a double duty.

1. To conſider the mercies of God.
2. To communicate the mercies of God.

You may ſee from hence, *That it is a duty by way of ſpecial incumbency upon the Lords people, to commemmorate themſelves and to communicate to others, the vouchſafements of grace and mercy,*

mercy, which they have had from the Lord; as to fix the ſenſe and remembrance of mercies received upon their own hearts, ſo to give their hearts vent, like full veſſels, in frequent mentioning their preſervations unto others; it is a commendable practice, there is much of God in it; It hath the ſeal of the beſt men; it hath much in it, that ſpeaks men to be good, and that makes good men much the better: See the practice of the Lords people, *Pſa.* 78.3,4. *Which we have heard and known, and our fathers have told us, we will not hide them from their children, ſhewing to the generation to come*, or as ſome tranſlation reads it, *But to the generation to come, we will ſhew the praiſes of the Lord, his power alſo, and the wonderful works that he hath done*: parallel to this is that, *Iſa.* 63.7. *I will mention the loving kindneſſes of the Lord, and the promiſes of the Lord, according to all that the Lord hath beſtowed on us, and the great goodneſs to the houſe of Iſrael*: *Memorare faciam*, I will improve my care and intereſt, that the mercies of the Lord may be kept up in the minds and memories of his people; ſo the Apoſtle, 2*Cor.* 1.8,9,10. *We would not brethren have you ignorant of our trouble, which came to us in* Aſia, *that we were preſſed out of meaſure above our ſtrength, inſomuch that we diſpaired even of life: But we had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves; but in God, which raiſed the dead: who delivered us from ſo great a death, and doth deliver, in whom we truſt that he will yet deliver us.* What a hyſtory of his perſonal dangers and deliverances doth he make, 2*Cor.* 11.23. to the end: That to commemorate and communicate the mercies of God, is our duty appears, becauſe it is of divine eſtabliſhment; it is the appointment of God himſelf; he hath not left it Arbitrary, nor is it a meer humane conſtitution, but it is the inſtitution of the great Law-giver, ſo that to fail in the duty is a tranſgreſſion of his law, and faſtens guilt upon the ſoul: And ſure 'tis the Saints wiſdom to take heed of ſin, and to comply with the whole minde of God, *Deut.* 32. 7,8,9. obſerve alſo, *Pſal.* 78. 5, 6. *He eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded*

Azkir.

our fathers: Here is a law eſtabliſhed, and a commandment given to inforce the obſervance of it; here's the people pointed out, upon whom the obligation of this law taketh hold, and here's the explanation of this law, what it imports, to wit, *That they ſhould not hide, but ſhew forth the wonderful works which the Lord hath done*; and that not onely to their brethren, whoſe lives might probably be finiſhed as ſoon as theirs, and ſo the remembrance of thoſe great things might dy alſo, but to their children, who according to the courſe of nature, might live to celebrate the memorial of them, when their carcaſſes were mouldred unto duſt: As the great works of God, are not uſually the work of one generation onely, but begun in one and compleated in another; ſo God would not have them be the wonder of one generation onely, he would not have one age wear out the remembrance of thoſe great deliverances, upon which he hath laid out ſo much of his wiſdom, power, mercy, goodneſs, juſtice, *&c.* Therefore their children muſt know them, nay the children which were yet unborn muſt hear of them, nay it muſt not ſtay here, but even they muſt ſtand up and declare them to their children, and ſo a careful remembrance muſt be kept up of mercies, by a ſucceſſion of ages, until time be ſwallowed up into eternity: much of the Paſſeovers inſtitution, had an eye to perpetuate the memoriall of Iſraels *Exodus* out of Egypt; ſo the golden pot of Manna, the twelves ſtones ſet up at the brink of *Jordan*, and many other things were the appointment of God, as ſtanding records of ſome glorious mercy; which fully ſpeak forth the mind of God, that he would have his people, report his acts of kindneſs and good-will unto them.

O then be exhorted to the practice of this duty! the fruits it bringeth forth are very precious.

1. Fruit. *It will bring a Saint into more acquaintance with God*; the ſoul hereby comes to a more experimental knowledge of God, when he beholds the banner of love diſplayed over him, and conſiders thoſe precious attributes

butes of mercy, goodneſs, wiſdom, and power, which were engaged for him, in the day of his diſtreſs: Oh! this begets more heart-familiarity; and makes a ſervant of the Lord more earneſt in his enquiries after God: as it is among men, when a man is brought into great ſtraights, either for eſtate or life, and a ſtranger takes pity on him, and through many difficulties, procures ſafety and diliverance for him. Oh how great a ſence of this kindneſs will be upon the ſpirit of an ingenuous perſon: how will he be often ſpeaking of it! and the more he thinks and ſpeaks of it, the more earneſtly will he deſire to know the man, that hath done ſuch great things for him: Juſt ſo it will be with a good man when he hath been in a neceſſitous condition, knew not what to do nor which way to turn him, *Refuge failed him, no man cared for his ſoul, he looked on his right hand, and beheld, but there was no man that would know him*, as was *Davids* caſe, *Pſal.* 142. 4. Nay farther, his brethren were far from him, his acquaintance utterly eſtranged, his kinsfolks failed him, his familiar friends forgot him, his own ſervants counted him for a ſtranger, *Nay his breath was ſtrange to his own wife, as was Jobs caſe*, Job 19.13,14,15,16,17. when a Saint hath been brought to theſe exigents, and then the Lord hath come in, brought him off with his own arm, hath brought ſalvation to him: Oh what a ſence of mercy will this beget: How will a Saint awak his glory to ſpeak of this? How will he bewail his ignorance of God and follow on to know the Lord? How will he preſs after a moſt inward acquaintance with the Lord, who hath done ſuch great things for him; when *Moſes* was fled into *Midian*, and beheld the flaming buſh on mount Horeb, *Exod.* 3. 3. He ſaid, *I will turn aſide and ſee this great ſight, why the buſh is not burnt*: he contemplated the power and omnipotency of God in it, and what farther meaning the Lord had in that great miracle, and when the Lord had ſpake with and commiſſioned him to bring the children of Iſrael out of Egypt, he enquires into the name of that God, who proffers ſo far on the behalf of an afflicted people

verſ.

verſ. 13. and would not ſit down, untill God had told him that his name was, *I AM THAT I AM*, or I will be what I will be, *Eheieh*, being the ſame with *Jah* and *Jehovah*, which imply,

First, Gods perfect, abſolute and ſimple being in, and of himſelf.

Mr. *Leigh*. 2. book of his body of Divinity, *page* 133. Secondly, Such a being which giveth being unto other things, and upon whom they depend.

Thirdly, Such a God as is true and conſtant in his promiſes: ready to make good whatſoever he hath ſpoken; nay, when *Moſes* had been upon the mount with God forty days ank forty nights, *And the Lord had ſpoke unto him face to face, as a man ſpeaketh to his friend*, Exod. 33. 11. yet having experienced ſo much the power and wiſdom of God, and having brought forth the children of Iſrael, by ſo many ſigns and wonders out of Egypt, and all by the immediate commands, and communications of God himſelf; he could not reſt in that knowledge of God he had already attained, but goes higher *verſ.* 18. *And beſeecheth God to ſhew him his glory*, he would not ſtay a little until he came to heaven, which could not be long, his glaſs being now almoſt run out, but he would have a full viſion of God in all his glory here, he would know all, and a great deal more then frail man was capable to know, of that God from whom he and his people had received ſuch glorious, ſuch eminent deliverances: Oh ſure if people did more obſerve, and count over the mercies of God, Perſonal and National, there would not be ſuch a dedolent ignorance of God as there is; God would not be ſuch a ſtranger in our hearts, houſes, towns and countries: Ah, how many houſes may a man come into, nay how many towns may he rid through, and meet with very few, that know any thing of God to purpoſe, or that can give any conſiderable account of him, though his appearances of late have been ſo glorious amongſt us: Oh that of Iſrael is ſadly true of *England*, Iſa. 1. 3. *The Ox knoweth his owner, and the Aſs his maſters crib: but Iſrael hath not known, my people hath not underſtood*; The Lord heal

heal this great ignorance, and pardon it, and quicken up all to keep up a ſenſe of thoſe great things God hath done for us.

2. Fruit. This frequent diſcourſing of mercies, healing, redeeming, quickning, and ſoul-converting mercies, &c. *will more endear God unto the Saints, it will unite the heart into a more holy affection unto God*, Cant. 8. verſ. 5. When the Church came out of the Wilderneſs leaning upon her Beloved; when Chriſt was with her in the Deſart, and brought her forth from a wilderneſs, where ſhe was at loſs in her ſelf, which way to go, and what to do how to get her wants ſupplied, how to have her life ſecured, how to get her feet directed, and how to free her ſelf from thoſe briars and thorns wherewith ſhe was intangled, and Chriſt had then come in, had born her up upon everlaſting Arms, and had brought her forth into the plain field; Oh, how is ſhe affected with this! at what a pitch of love doth her ſpirit ſoar! how doth ſhe preſs upon Chriſt! how would ſhe get into the heart of Chriſt, and bring Chriſt into hers! verſ. 6. ſhe puts up this requeſt unto him, *Set me as a ſeal upon thy heart, for love is ſtrong as death*, which conquers all men, *jealouſie is cruel as the grave*, which ſpares none, and is never ſatisfied, *the coals whereof are coals of fire, which have a moſt vehement flame, many waters cannot quench love, neither can the floods drown it, if a man would give all the ſubſtance of his houſe for love, it would be utterly contemned*; What a Pyramid of love is here? What an unquenchable flame? What a pearl of great price is here? and what is the fuel of this great fire? What oyle doth kindle it? and what preſerves it? Surely a ſtrong and lively ſenſe of Chriſts great affection to her, when in the wilderneſs: So, were our thoughts and diſcourſings more upon wilderneſs-grace, wilderneſs-convictions, wilderneſs-illightenings, wilderneſs-preſervations and wilderneſs-deliverances, our hearts would be more heated with holy affections towards God, then they are: Oh ſure! If there be any water at the bottome of the Well, this Bucket will draw it up, if any love in the heart

heart, ſenſe of mercies will bring it forth, and the more we diſcourſe of mercies, the greater will be our ſenſe of them.

Nay farther, a ſerious pondering of, and a ſavoury diſcourſing over mercies received, will bring forth a ſtrong affiance in the people of God, it will marvellouſly ſcatter thoſe fears, and deſponding thoughts, which too often ſeize upon the beſt in a day of diſtreſs, and will excellently prevail with the heart, to bring it off from creature-ſhiftings and ſeekings to ſtay upon God: *Tribulation worketh patience, and patience experience*; we ſhould never ſo fully experience the power, providence, goodneſs and faithfulneſs of God, if we ſhould alwayes ſail upon a quiet ſea, if our eſtate was ever proſperous, if the ſcale of adverſity were not ſometimes the heavier; but when we are caſt upon rough and rocky ſeas, when we are brought into ſtreights and know not what to do; why then we ſee what a God can do; what bowels, mercies, and tender-heartedneſs there is in a good God toward us: Alas men as men (and the beſt men are but men ſometimes, and in ſome caſes) are apt to fancy God to be like themſelves, as ſtreight-hearced and incompaſſionate as themſelves to perſons in diſtreſs: but now, when an adverſe condition hath put it to the trial, then they have found it otherwiſe, *That as high as the heaven is above the earth, ſo great is his mercy toward them that fear him*, Pſal.103.ver.11. Nay as the *heavens are higher than the earth, ſo are Gods wayes* wayes of mercy to his afflicted ones, higher than mans wayes: And his thoughts, thoughts of goodneſs and good will to his oppreſſed ones, above mans thoughts, *Iſa.*55.verſ.9. Now this experience worketh hope, hope of ſuccour and relief from the Lord in an evill day; this works an holy boldneſs in the Saints, makes them lift up their heads and hearts with comfort, and ſay, Supplies will come, Deliverance will come, we will ſtand ſtill, and wait for the ſalvation of our God. They rowl themſelves upon God, when new troubles do ariſe, quiet their ſpirits with an expectancy of help from the Lord,

Lord, their ſure friend; their tried friend, their good friend, and in an high way of beleeving ſpeaks *Davids* language, *Why art thou caſt down, O my ſoul, why art thou ſo diſquieted within me, hope thou in God*, for mercy will come, ſupplies will come, I have found the Lord to be a good God, a faithful friend that never failed me, a preſent help in the needful time of trouble. Indeed men may fail, as not being able to help, but God is Omnipotent, he can do abundantly above what we can ask or think; or men may fail, as being wearied out with often helping; I, but the *everlaſting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary:* Again, man may fail, as not knowing the ſtraits we are in, or how to bring us out; I but our *heavenly Father knoweth the things we ſtand in need of*, and *how to deliver his out of every temptation:* Laſtly, man may fail, being changed in his affection unto us; I but there is no variableneſs, nor ſhadow of turning with God, he loves with an everlaſting love: Theſe Conſiderations do carry on the Saints with an holy triumph in their ſaddeſt preſſures, and they ſay with *David, I ſhall yet praiſe him, who is the health of my countenance, and my God*, Pſal. 43. verſ. 5. I might multiply Scripture preſidences abundantly upon this head but that it is done already in another place: Oh friends, gather up your experiences, and lay them by you among your choiſeſt treaſures, you will finde them to be ſingularly uſeful to you in an evill time, and to others alſo, your experiences being faithfully reported to them, will comfort, quiet, and beget holy affiances in them, when they are brought into greateſt ſtreights, *Pſal.* 34. verſ. 2. *My ſoul ſhall make her boaſt of God, the humble ſhall hear thereof and be glad:* Rejoyce in tribulation: This was the end propoſed by the onely wiſe God, *Pſal.* 78. verſ. 7. why his people ſhould ſhew forth his marvellous works, namely, that their poſterity might be taught that excellent leſſon of living by faith, that they might ſet their hopes on God, that they might beleevingly expect help from a faithful, from an Almighty God.

Fruit 4. A lively ſenſe of mercy received, *leads the ſoul on in Gods wayes, it is a notable friend to Religion, and*

provokes unto love and good works: That ſoul thrives beſt heaven-ward, which is moſt in the ſenſe and ſerious meditation of the goodneſs of the Lord, this will carry on the ſoul amain for God: What a gracious frame was *Jacobs* ſpirit in, when he had the lively apprehenſions of rich mercies, and great deliverances upon it, *Gen.*35. verſ.2,3. *Jacob ſaid unto his houſhold, and all that were with him, put away the ſtrange gods that are among you, and be clean, and change your garments, and let us ariſe, and go to Bethel, and I will make there an Altar unto God*; and why to *Bethel?* or why make an Altar unto God? Oh, there is good reaſon for it; *He anſwered me in the day of my diſtreſs, and was with me in the way which I went:* There is very much in this paſſage, and much to the preſent purpoſe, and therefore I ſhall intreat your ſtay a while to obſerve the carriage of this good man, there being much teaching in it, and that in many particulars.

1. Obſerve from hence, *That Family-reformation, lyes by way of ſpecial care and duty upon the Governour of it:* The Maſter of a Family is veſted with authority from the Lord, to command the exerciſe of Religion in his own houſe: he may authoritatively act within his own precincts, and that for God: It will not anſwer the demands of God, nor ſatisfie conſcience, when awakened, that he hath walked in the wayes of God himſelf, and kept up cloſe, and cloſeſt communion with the Lord, if he voluntarily connive at the wickedneſs of his family, and leave them to their own carnal liberty in the things of God, he ought to put to his own hand, and move the wheels of Religion in his family, and command his houſhold to fear the Lord: God himſelf gave this teſtimony of *Abraham* (whoſe children we are, if beleevers, and ought to walk in the footſteps of his faith) *I know him, that he will command his children, and his houſhold after him, that they ſhall keep the way of the Lord*, Gen.18. verſ. 19. *ut faciant*, that they ſhall do it, that they ſhall; keep cloſe to the way, and act up to the commands of God.

God. It is too much the fault of Family-governours, though good, to ſlacken their family care, in matters of Religion; the beſt are too remiſs in this point, and if dealt withall, what is the anſwer of many? I hope my family walks orderly, I ſee no ill carriages among them I do not obſerve a ſpirit of oppoſition in any of them to the wayes of God, I allow them not in any vicious courſe, they have no command nor countenance from me in any wayes that are evill: This is ſomething, and more than a great many can ſay, and ſpeak in truth, but this comes ſhort of the pattern here propoſed; beſides in matters that relate to your own intereſt, you will ſee them do your own buſineſs, you will often ſtand by them when they dreſs your horſes (it may be when they feed your hawks and your hounds) ye will obſerve whether your worldly affairs proſper in their hands, ye will follow them into the fields and meadows, and ſee that your own work be done, and that ſeaſonably and throughly; now why do you not ſee to the work of the Lord alſo? if a groom be wanting out of your ſtable, ye will miſſe him and ask for him, nay if he give you not a good account, ye will chide him or turn him away; but when do ye miſſe him at the worſhips of God? he may come late or not at all, to the publick ordinances or family duties, and hardly be miſt, or if miſt, get off upon eaſie terms; a ſoft reproof will ſerve the turn, like that of *Ely*'s to his ſons, 1 *Sam.* 2. 23, 24. *Why do you ſuch things? and do no more ſo:* Oh this is a Nationall fault; and I fear, there is much wrath bound up in it: ye ſee another manner of ſpirit in *Abraham*, he commands both children and ſervants to keep the way of the Lord; I queſtion not, but ye uſe the imperative mood in your own, and why not in the Lords work? Ye are good Gramarians for your own, and why not for the Lord's intereſt? *Maſters may in civility entreat and gently treat their ſervants, but if they refuſe, and be ſtubborn, both the authority of a Maſter, and the duty of a Chriſtian, obligeth them to command in the caſe of religion*; and if commands

prevail not, *David*'s practice is a worthy pattern, *Pſal.* 101. *ver.7. He that worketh deceit ſhall not tarry in my houſe, he that telleth lies ſhall not tarry in my ſight*: now to defraud God and their own ſouls is the greateſt *Mirmah*, the higheſt peice of couſenage; if they pack for any fraud, let them pack for that; Surely, if they do not couzen you in temporalls, they make you go much to back-harrow in ſpirituals: they ſteal away much of your comfort, hinder much of that ſweet communion, which ye and your family might keep up with God: if they do not ſet fire on your houſes, they make the wrath of God impendent over them, for the curſe of God (which is the moſt dreadfull ſcarefire) hangeth over the houſe where the ſwearer dwelleth; and how few families can be found out wherein a ſwearer dwells not? Oh that ſuch a ſpirit of reformation, in the power of it, was upon all Governours of families, as was here upon *Jacob*! Oh that they were men of reſolution like unto *Joſhua*, who reſolvedly concluded, though he ſtood alone, *I and my houſe will ſerve the Lord*, Joſhua 24.verſ.15. Oh that they were men of religion, like unto *Cornelius, who feared God, and all his houſe*, Act. 10. ver. 2. I never hope to ſee religion flouriſh in the life and power of it, and ſpread it ſelf over Towns, and Provinces, untill great men be good, and their families grow better: Oh how ſadly can ſome villages witneſs, that popery and profaneneſſe have come down the hill from Lordſhip-houſes, and ſpread like a contagious diſeaſe, almoſt over all the families! the Lord reform this.

2. *It hath a great tendency to the promoting of religion, when maſter and family walk together to the houſe of the Lord:* when publick worſhips are frequented by the heads of families, and a due regard to Goſpel-ordinances, be kept up by them, in the hearts of their whole retinue: Oh 'tis a ſight that heaven and earth rejoice at, to ſee great perſons march in good aray to *Bethel*, in the very front of their families: It ſadned *David*'s ſpirit (when an exiled perſon) *to remember how he had gone with his train*

train to the houſe of God, Pſal. 42. *ver.*4. as the meeter gives it: and 'tis preſſed by way of patheticall exhortation by the Apoſtle, *Heb.* 10. *ver.* 25. *upon believers, not to forſake the aſſembling themſelves together*, as ever they look for comfort at the coming of the Lord *Jeſus Chriſt*, the time whereof draweth nigh; and to be gathered together unto him at his appearing, and in his kingdome: Ah, how little is that prophecy made good in our dayes, *Iſa.* 60. *ver.*8. *That people flee as a cloud, and as the doves to their windows?* where can ye find a town of which it may be affirmed paralell to that pattern, 2 *Chro.* 20. *ver.* 13. *All Judah ſtood before the Lord with their little ones, their wives and their children?* I can ſadly atteſt againſt this, and ſo can many others: Indeed, when this late reformation firſt began, Aſſemblies were numerous, Churches were thronged, Lectures much frequented; but now, *how do the wayes of Zion mourn, becauſe few come to the ſolemn feaſts*, Lam. 1. *ver.* 4. How thin are Sabbath congregations? and much thinner lecture-Aſſemblies! How hath *Saul* ſlain his thouſands, and *David* his ten thouſands! How hath Popery and profaneneſſe weeded out many, and hereſie more in our dayes: A third part almoſt in ſome places are carried off to by-meetings; well may the river be low, when ſo many by-brooks carry away ſo much of the water: no marvell that ſo few anſwer to the muſter-roul, when ſo many have liſted themſelves under other Captains: Oh that God would bring back the people of this Nation, who have ſo much departed from the gates of wiſdome: Oh that the Lord would magnifie his Goſpel, and make it honourable amongſt us in all its ordinances! And Oh that heads of families would be the Sermon bell in their own houſes, and ring all their domeſticks to Church with this peal, *ariſe, and let us go up to Bethel!* Heaven and God's wayes are up the hill; children and ſervants had need be handed up by their ſuperiours, or elſe they will ly ſtill at the foot of the hill, or elſe ſtraggle into the vail of *Sodom*; how can we think the child ſhould grow and battle, when it refuſeth to take the breaſt? How can

we

we expect that knowledge ſhould encreaſe, at leaſt ſavingly, when ſo many run to and fro, and few to the ordinances? may not the Governours of *Judah* find out ſome expedient, with ſafety of their own, and without any violence done to the conſciences of other perſons, whereby the ancient repute might be reſtored to the ordinances, and our aſſemblies might be filled? God grant they may: for *hinc illæ lachrimæ*, both to me and others.

3. Obſerve, *it adminiſters great hope of much good, when inferiours obey their ſuperiours commands, in their calls to religion and family-reformation*; there is a bleſſing: power goes along with the pious endeavours of prudent Governours, God very often, if not alwayes appears, and adds authority to their commands, when their endeavours are ſerious and ſincere to advance religion in their families: *Ye ſee here is a vote paſſed for God in a full houſe, Nemine contradicente*, a motion entertained by all *Jacob*'s people; he did but propound a reformation, and they readily conſented to it; the Text ſayes, *Gen.*35. verſ.4. *They gave unto Jacob all the ſtrange Gods which were in their hands*, to wit, in their poſſeſſion, *and all their earings which were in their ears.*

Objection. But ye will ſay, *They were Hebrews, trained up in the fear and knowledge of the true God, and poſſibly, extraordinarily principled, and moved at that time by an immediate impulſe of the ſpirit of God, it is not ſo with our Families.*

Solution. I Anſwer, It is ſadly to be lamented, that any of this Nation, grown up to years of maturity, and in a rational way capable of teaching, ſhould be ſo ignorant and ill-principled, as to oppoſe their Governours call, and not ſubmit to their commands, when they command for God, and call to thoſe wayes, which being walked in, lead to eternal bleſſedneſs; and that conſidering what advantages this Nation hath, yea of ancient times hath had, in the light and Liberty of the Goſpel; this Nation being the firſt in all the world that embraced the Goſpell, by the authority of the ſupream Magiſtrate, even by King *Lucius*, about 170 years after Chriſt: Indeed

This Iſland hath the glory to be graced with the firſt Chriſtian King; that

deed the Goſpel was preached to other Nations before, and many Churches were gathered out of many Pagan Cities and Nations, when the Governours were Idolaters, and onely tolerated the Goſpel in their Dominions; but here the chief Authority of the Nation was for the Goſpel; eſtabliſhed the Profeſſion of it by a civil Sanction, yea, made a Law, that the Goſpel ſhould be owned and profeſſed all the Nation over: and now, that the Goſpel ſhould have been in the Nation, for almoſt 1500 yeares, (for certainly it was never quite extinct in the darkeſt times, there was ſome glimmerings of light in the moſt gloomieſt day) and yet, that ignorance and Atheiſme ſhould ſo generally prevail, is very ſad, yet ſadly true: But where lies the blame of this? much at the doors of parents, and Maſters of Families, want of Education, and of early ſeaſoning of children, both at home and at School, is much the cauſe of that groſs ignorance, and generall profaneneſs, which overſpreadeth the Nation: And truly, Miniſters remitting their care and pains in catechiſing, is not the leaſt cauſe of theſe forenamed evils: Oh that the ſence and experience of theſe things would awaken parents to a more carefull education of their children, and that the Magiſtrates care might be, to ſet up, and encourage ſchools of learning in every Town, that is conſiderable for number of Inhabitants, at leaſt, ſuch Schooles, wherein the children of the poor might without charge to them, be inſtructed in Scripture-Learning, and the Principles of Religion: How are the Proteſtants of the Valleys farre above us in this point? The children of *Merindol* propounded and anſwered queſtions amongſt themſelves, in the audience of the Biſhop of *Cavaillon*, and many others, with ſuch grace and gravity, and ſo to the purpoſe, that the Papiſts admired at it, nay, one of their adverſaries profeſſed, that he had been often at the common Schools at *Sorbone* in *Paris*, where he heard the diſputations of the Divines, but yet he never learned ſo much, as he had done by hearing thoſe children: O that ſome good *Nehemiahs* would promote this work, of encou-

ever raigned in the world, which was *Lucius*. *Speed* in his 6 Books, Chap. 9. *Sub* Lucio *Britania omnium Provinciarum prima publicitus Chriſti nomen recepit*. Anton. *Sab.* lib. 5. Ennead 7.

As is with us by the bounty of his Highneſs.

Mr. Fox, *Act.* and *Monu.* pag. 195. King *Hen.* 8.

encouraging Schools throughout the Nation, and that the Miniſters would own it more as their buſineſs, to inſtruct children and younger people in Catechiſtical points; and that an Act might be brought forth, enjoyning under penalties, Parents and Maſters, to bring forth their children and ſervants to a publick catechiſing; for without this, little good will be done in many places, as ſome Miniſters can ſpeak by ſad experience, being forced to lay that neceſſary work down, becauſe no law of man enjoined, neither would Governours of Families command their young people to attend upon it; and hence it hath been, that the children of Chriſtians (as to the general Profeſſion) have, like the children of the Jews, *Neh.*13. ver.24. *ſpake half in the ſpeech of Aſhdod Heathen-like, and could not ſpeak in the Jews Language*; to wit, the pure Idiom of the Goſpel. But ſuppoſe your ſervants be bad enough, (as I believe too many be,) yet it will be more your honour to ſquare a knottie peice of timber, and poliſh a churliſh ſtone; when ye ſmooth a rugged ſpirit, and make that plyable to the wayes of God, it will more redound to your comfort: And conſider, ye plough in hope, and have a bottome from *Jacob*'s ſucceſs, for hope to reſt upon, for he not onely commanded his houſhold, to wit, children and mœnial ſervants, but alſo all that were with him, ſome of whom probably came out of *Meſopotamia* with him, and many of thoſe *Shechemites* alſo, that were lately taken captive by his ſonnes, were in company with him, yet his command was given unto all, and all ſubmitted unto it, for as well the ſtrangers that were with him, as his own houſhold, gave unto him all the ſtrange Gods, which were in their hands; they freely yielded up all their Idols, into the hand and power of *Jacob* their Governour, never to ſee them more, nor worſhip them more; And the text ſayes, *Jacob hid them*, (tis like, without their privity) *under an oak which was by Shechem*; now then take pattern from hence, and act up in your families unto it: How know you but the power of the mighty God

God, may ſo awe the ſpirits of your ſervants, that the moſt rugged and rebellious among them, may ſtoop under your reproof? How know ye, but that they may deliver up their pride, oaths, drunkenneſs, wilfull ignorance, and Goſpel enmitie into your hands? if in the name of the eternal God, as Chriſtian Governours, ye demand them? And what a noble conqueſt would that be? What a quieting conſideration will this be to you at a dying hour?

4. Obſerve further, *That great deliverances, lay great obligations upon Governours, to act high in perſonal and family Reformation:* If ye ſay, here's a great deal more urged then needs, why did *Jacob* do this? and why muſt we do this? the enforcement is laid down by *Jacob*, who anſwered me in the day of my diſtreſs, and was with me in the way that I went; as if he had ſaid, I cannot diſcharge my ſelf of that debt I owe unto God, nor render my ſelf a perſon in any meaſure, worthy of his mercies, if I ſhould tolerate ſuch principles and practiſes in my houſe, which are diſhonourable unto him, and deſtructive to the very intereſt of Religion: Oh! I will remember the day of diſtreſs, which was upon me, when my brother *Eſau* threatned my life, for the birthright and bleſſing which I obtained from him: I well remember mine afflicted eſtate, when I was in the day time conſumed with drought, and in the night by froſt, and my ſleep departed from mine eyes, whileſt I ſerved a churliſh *Laban*, and had my wages changed ten times by him: I remember thoſe fears, yea great fears which ſeized upon me, *when Eſau came againſt me with four hundred men at his heels*, at which time I wraſtled with the Angel, and ſpake before the Lord that *I feared greatly, leaſt Eſau would come and ſmite me, and the mother with her children*, or *ghnal-Bunim-- upon her children*, heaps upon heaps: And now, ſeing God was with me, and anſwered me in all theſe dayes of my diſtreſs, and hath brought me off in a wonderfull

Being an Hebrew Proverb taken from killing the bird upon the neſt with her young ones. *Hoſ.* 10. 14.

way of mercy, with ſafetie to my life, and ſecurity to my eſtate, I dare not fail in this great duty of family-Reformation, I cannot bear any longer the diſhonours which are done to God in my Family, nor quit my ſpirit any longer with my perſonall Religion, and therefore I lay it upon you all by way of command, as a Magiſtrate in my own family, *that ye put away the ſtrange Gods which are among you, and be clean, and change your garments, and let us ariſe, and go up to Beth-el:* Thus *David* 2 Sam. *verſ.*1,2. *When the Lord had given him reſt round about, from all his enemies*: The ſence thereof was ſo lively upon his ſpirit, that he ſuddenly and ſeriouſly reſolved, *to build an houſe to the Lord*, and eſtabliſh the worſhip of God in the Land, to which he was encouraged by *Nathan* the Prophet at firſt, but afterward received a flat prohibition, that he ſhould not build it; yet ſee how the ſence of mercies carried him out, to prepare abundantly for that magnificent building, charging, and encouraging *Solomon* to the work, and quickening up his Princes unto free-will offerings, 1 *Chron.*28. ver. 20. and Chap.29.verſ.1,2. and ſo forward: Oh then! I make it my humble requeſt, to all that read this paſſage, that ye would improve mercies received, and deliverances received, according to *Jacob*'s pattern, that it may quicken you up to family care, to ſet up Religion in your Families, and promote it in the Nation, *that the Lord may feed you with the heritage of Jacob your father*, Iſa. 58.*ver. ult.* Think often and ſeriouſly, what your Dangers and what your Deliverances have been: and ſurely, if there be any heat and life in the ſoul for God, this will bring it forth, there would not be that heart-deadneſs, neglect of Family-diſcipline, and that Formality, even amongſt Profeſſours and Chriſtians of long ſtanding; they would not ſit down in ſuch a lazie Profeſſion, and tolerate that Ignorance, that profaneneſs, and thoſe abuſes, in their Families, and Towns, if they were throughly awakened by a due collection, and ſerious communication of experienced mercies, how often and how ſignal their deliverances have

have been from the jaws of death : Oh receive in love this word of exhortation from an unworthy hand, and the Lord ſet it home upon your hearts.

2. I come now to the pure ſpiritual part of the exhortation: Are the appearances of the Lord eminent and immediate for the help of his people in their greateſt ſtraights? have you experienced this? can you ſet your ſeal to this truth? hath the Lord engaged for your help, and brought you off with ſafety and comfort, when you were under the greateſt hazards? then make a good uſe of ſuch mercies, and take my advice in theſe following particulars.

1. *Make a ſerious and ſpeedy enquiry, whether you are brought of from ſin and wrath by Jeſus Chriſt, and what have been the methods of God toward you in your ſpiritual deliverance.*

2. *Quicken up your ſelves to duty, in all your deadneſs and damps of ſpirit.*

3. *Be much in the ſence and meditation of grace received, keep up the conſideration thereof.* To the firſt,

Improve your temporal preſervatious, by way of inquiry after your ſpiritual ſafety : whether the Lord who hath made bare his Arm in ſignal deliverances for the life of your bodies, hath alſo ſtretched forth the right arm of grace for the life of your ſouls, and how the Lord hath methodized the ways of his grace unto you; make theſe two particulars the matter of your great enqueſt.

1. Put this queſtion unto your ſouls, and be ſerious in it, as a matter of moſt concerning and everlaſting import : I ſhall ſpeak now to ſingle perſons, and therefore ſhall direct the enquiry to the Reader, as though he was that very perſon I wrote this unto, and for: Say to thy ſoul, Man, The Lord hath often fetcht me off from temporal dangers, But O hath the Lord wrought *that great deliverance for my ſoul?* Am I brought off from a ſtate of nature *by renewing grace?* Am I delivered from the bondage of ſin and corruption *by redeeming grace* ? Am I brought back from ſpiritual *Babylon by reſtoring grace?* Am

I ranſomed from under the power of Satan *by victorious grace*? God hath given me life from the dead for my body, but have I life from the dead for my ſoul alſo? Oh! what will all theſe temporal deliverances avail me, if I have not *deliverance from wrath to come by Jeſus Chriſt?* What advantage will it be unto me, that I have often been kept out of the grave, if when I dye I drop into hell? What comfort will it be to me at a dying hour, that God hath ſaved me out of ſix troubles, yea out of ſeven, if I ſhall then have no aſſurance of eternal ſalvation, but rather perplexing fears of periſhing everlaſtingly? what was it for *Cham* to be preſerved in the Ark, when an overflowing deluge ſwallowed up the whole world of the ungodly, ſeeing afterward he lived and dyed and lay under the curſe of God to eternity? or for rebellious Iſrael to be brought by ſo many miracles out of Egypt, and yet entered not, *through unbelief into the land of reſt?* Do not therefore haſtily conclude from thy temporal ſalvations, that thou ſhalt be eternally ſaved, for that is unſafe, but rather take occaſion from thy temporal, to enquire into thy everlaſting ſafety: let this put thee upon a ſtrict and narrow ſcrutiny: The Apoſtle urgeth this, 2*Cor.*13.5. *Examine your own ſelves, whether you be in the faith, prove your ſelves, know ye not your own ſelves, that Jeſus Chriſt is in you except you be reprobates.* The firſt word in the proper ſignification implies a piercing through timber, that tryal may be made, what it is within, whether ſound or rotten; or the piercing of a veſſel, that the Vintner may taſte the wine and try the goodneſs of it; thus Chriſtians muſt pierce through and through their hearts that they may know the ſoundneſs of them: *Men have a plauſible profeſſion yet but rotten hearts*; men may think their eſtate to be very good, when it is ſtarke naught, and conclude they are brought over to God, when they are ſtill in the divels quarters; therefore the Apoſtles advice is to try and to do it exactly: The divel is called *the tempter*, becauſe he goes through ſtitch with his work, and tryes to purpoſe, he perforates and pierceth through the heart, and

πειράξεσθε.

ὁ πειράζων.

and if there be any unmortified corruption or unſoundneſs there, he will be ſure to finde it out: nay, as though one word was not enough in a buſineſs of ſo great import, the Apoſtle adds, prove, which refers to that trial which Goldſmiths make of their mettal, that they may not put a cheat upon themſelves: And here the exhortation is doubled, that the duty might be more enforced, as being a moſt needful, but a much neglected duty: Hence as *Zeph.* 2. 1. *The Prophets ſays, Excutite vos, iterumque excutite vos, Fan your ſelves, yea fan your ſelves*: ſo the Apoſtle doubles his charge, *Examine your ſelves, yea prove your ſelves*; as if he had ſaid, make it much the matter of your enquiry whether ye be in the faith, whether Jeſus Chriſt be in you, otherwiſe notwithſtanding all your gilded profeſſion, and form of godlineſs, ye will be laid aſide as counterfeit coin, yea caſt of as reprobate ſilver at the great day of tryal; when the Lord will bring to light the hidden things of darkneſs, and make manifeſt the councels of all hearts, 1*Cor.* 4. 5. and though your deliverances have been never ſo remarkable, your preſervations never ſo admirable as to thy temporal ſafety, yet thou wilt be a *caſt-away* and periſh everlaſtingly, if thou be not in the faith, & Chriſt be not in thee: Oh then enquire into thy ſpiritual eſtate, and labor to evidence the truth and life of grace in thy ſoul, that as thou knoweſt and owneſt deliverances from ſuch and ſuch dangers, ſo thou mayeſt with ſafety conclude thy *deliverance from wrath to come by Jeſus Chriſt*: this wil ſweeten all the providences of God unto thee, this will make the remembrance of forepaſt deliverances, pleaſant unto thee, *Num.* 13. 23. and will be *as the grapes of Eſhcol*, upon which thy ſoul will feed with delight, as *Mat.* 26. 29. having ſome relliſh of that wine, which thou ſhalt drink new to eternity with Jeſus Chriſt in the Kingdom of his Father: But when thou ſpeakeſt or meditateſt how, and how often, and in what caſes of imminent danger, the Lord hath preſerved thee, and then for want of a through tryal of thy ſpiritual eſtate, thou beeſt in doubt, what will become of thee to eternity, then to ſay,

δοκιμαζετε.

ἀδοκιμοι.

dubius

dubius morior, & quo vadam, neſcio, I dye doubtfully not knowing in which of the two places, Heaven or Hell, I ſhall ſpend eternity: Oh, this will be ſad, this ſting of death will wound very ſorely: but more ſad and dreadful will it be unto thee, if thy fears be great (and nothing from within to check them) that thou art *reſerved to the day of judgement to be puniſhed, or kept in ſtore unto the day of perdition of ungodly men*: Oh this will like a bunch of wormwood in wine, embitter all thy preſervations: Be much and ſerious in this great buſineſs, and if upon due tryal, thou findeſt the witneſs within, and heareſt *the bird in thy boſome ſing ſweetly*: Be much in admiring the riches of free-grace, not onely that thy name is not blotted out upon earth, but that it is writ in heaven; not onely that thou haſt been *preſerved from the uppermoſt hell, but that thou art preſerved to the heavenly Kingdome*: if the ſcales hang even, or thy fear outweighs thy faith, give diligence to make thy calling & election ſure, and the rather, becauſe thou haſt taſted ſo much of the mercy and goodneſs of God, in bringing the to ſafe harbor from many ſtormes; This will make thy entrance more abundantly glorious, into the everlaſting Kingdom of thy dear redeemer; when thou canſt *ſing the ſong of Moſes and the ſong of the Lamb together*; this will make melody in thy heart indeed: But if thou beeſt in a ſtate of Atheiſm and open prophaneneſs, or notwithſtanding thy carnal Goſpelling or formal profeſſion thy heart ſmites thee, thy conſcience condemns thee, and thy daily practice bears witneſs againſt thee, and all together tell thee to thy face, that thou art not in a ſtate of grace, thou art not intereſted in the blood of Jeſus, and that *Chriſt is not, in thee the hope of glory*: Oh let theſe thoughts be often upon thy heart: I have been ſometimes, in a way of mercy ſaved from drowning in the water! Ah, but what will this avail me; *If my fooliſh and hurtful luſts do after drown me in*
1 Tim. 6. 9. *deſtruction and perdition?* I have been by a hand of mercy pluckt out of *Sodoms* burnings; but ah! what comfort will this adminiſter, if I be *caſt into everlaſting burnings*?

I have been fetcht by a ſignal mercy from a deep and dark dungeon: but ah! what will this advantage me, *If I be thrown into the bottomleſs pit*? I have been antidoted from the raging peſtilence; but ah! How can I rejoyce in that, *If the plague of my heart be not cured, and ſo the ſecond death have power over me*? what contentment can I take in all my former deliverances, *If I be delivered up to eternal wrath*? Let ſuch thoughts prevail with thee, and improve thy preſent deliverances, as warnings and awakenings from the Lord, to provide for thy eternal ſafety: The Lord Jeſus preached very often upon this ſubject, to thoſe that he cured, *Behold thou art made whole, ſin no more, leaſt a worſe thing happen unto thee*; Oh the worm that never dyeth, and the fire that never goeth out, will be far worſe, then all the miſeries that thou haſt ſuffered here: this is much the ſin of many, they do not heed the outgoings of God; nor conſider the hand of the Lord that hath been upon them, or for them in a day of diſtreſs; the ſence of great deliverances ſoon wear off, and ſo the fruit of all is loſt: but if men would often ſay, had not the Lord helped us, the ſea had ſwallowed us up, and if we go on in theſe courſes, it will not be long before hell ſwallow us up; had not the Lord procured my enlargement, I had rotted in a noiſom priſon, and if I walk on in theſe ways of ſin, I ſhall be certainly thrown into that priſon, out of which I ſhall not come, untill I have paid the utmoſt farthing: certainly if ſuch conſiderations were more upon our ſpirits, there would not be that Atheiſm, diſſolutneſs, and profaneneſs amongſt the worſt, nor that luke-warmneſs, formality, and deadneſs of ſpirit amongſt the beſt, as there is: Sabbaths would be more duly obſerved, ordinances more carefully attended on; the ſeaſon of grace more prized, the meſſengers of grace more honoured, the ways of grace more walked in, and men would minde the great buſineſs of ſalvation in more good earneſt, then the moſt men do; Oh then try this courſe, and improve this councel, leaſt after all thy temporal deliverances, eternal wrath may be thy portion.

2. If

2. If upon due tryal thou findeſt a work of grace wrought in thy ſoul, *Chriſt formed in thy heart*; put it to the queſtion, how, and when was this good work begun in my ſoul? in temporal dangers and deliverances men are apt to ſpeak, what hazards of life they have been in, what days of diſtreſs have been upon them, and aggravate all by relating the circumſtances of time, place, company, *&c.* and then, how and by what means the Lord brought them off, above and beyond expectation, when they leaſt looked for it, and had leaſt ground to hope after it: Oh what ſtories will ſome men tell of this nature? how will they delight in it, and account it their honor to do it? O follow then this pattern in a ſpiritual way; diſcourſe over and often the paſſages of Gods mercy and thine own miſery; what thou waſt, how vain, how ignorant? what, an enemy to God? what a hater of good men? what a deſpiſer of the means of grace, and how regardleſs of thine own eternal peace and welfare? ſo that if the twine thread of thy life had been cut, when thou waſt in that eſtate, thou hadſt certainly dropt into hell, and periſhed without all hope of recovery; and that then, when no eye pitried thee, nor thou thy ſelf, when thou didſt not look after Chriſt, but braved it out againſt God, and all Goſpel tenders; then, even then the Lord came in graciouſly and ſeaſonably unto thee, *And according to his mercy ſaved thee, by the waſhing of regeneration, and renewings of the holy Ghoſt, which he ſhed on thee abundantly by Jeſus Chriſt thy Saviour*: Saint *Paul* was much in the review of what he had been and done; and in owning and admiring free grace: He is not aſhamed to tell the world, what he was before converſion; when and how the Lord came upon him, and wrought that bleſſed change in him: And indeed ſome ancient Chriſtians tread in the Apoſtles ſteps and ſtill retain this practice, ſure 'twas well, if it was more done, provided it was well done, not out of pride and vain glory, but in humility and lowlineſs of minde, that God alone may be acknowledged and adored for his rich grace; and others

may

may reap fruit by it to their comfort, eſtabliſhment and ſupport; but I do not lay this down as the general duty of all under profeſſion; I know there be ſome who play the hypocrites in Religion, and theſe (out of meer pride and oſtentation, that they might get a name and repute among believers, and be counted ſomebody) would be forward enough in this work ſpeaking lies in hypocriſie, and pretending to great things, which they never experienced; like that Amalekite, 2 *Sam.*1.6,7,8,9. who told *David* a fair tale, how he ſtood upon *Saul* and ſlew him, and took the crown that was upon his head, and the bracelet that was upon his arm, *&c.* and all this that he might win credit with *David*, and gain his favour by ſlaying his enemy, who ſtood betwixt him and the crown: when as the whole ſtory was falſe; this would be the caſe of ſome falſe-hearted hypocrites. Again, ſome of the ſervants of the Lord who are real converts, would be at a loſs within themſelves, not being able to give an account, when and how the Lord firſt wrought upon them; who can onely ſay with the blind man, *Joh.* 9.25. *This one thing I know, that whereas I was born blinde, I now do ſee*: the work of grace upon the hearts of ſome, as to the *quando* and *quomodo* time and manner, is undiſcernable by them: The Lord ſpiritualizeth their morals, ſanctifies their principles of education, *and drops down his ſpirit upon the ſeed, and his bleſſing upon the off-ſpring; ſo that they ſpring up as among the graſs* (as Spring Flowers, which lye buried under ground the Winter ſeaſon, and ſprout forth as the year ariſeth) *Iſa.* 44. 3, 4. To this the Lord Jeſus ſpeaketh, *Mark.* 4. 26,27. *So is the Kingdom of God, as if a man ſhould caſt ſeed into the ground and ſhould ſleep, and the ſeed grows up he knows not how*: God ſows the ſeed by the hand of a godly Parent or Paſtor, and in due ſeaſon, when and how they know not (neither Parent, Paſtor, nor the Perſon himſelf) it bringeth forth fruit! the word works ſometimes many years after, as they ſay of the Elephant, that ſhe brings not forth till the thirteenth year after ſhe hath conceived: The firſt ſprings in the womb of grace

are precious, and carefully preſerved by the ſpirit, and when they put forth, it may be without any noiſe: *For the Kingdom of heaven doth not always come with obſervation: Thus* Timothy *knew the holy Scriptures from a child*, 2 Tim. 3.15. not onely the bare letter and form of words, thats but little; but knew them ſo as to love them, to read them with delight, and look for ſalvation: wiſdom in them, *through faith which is in Chriſt Jeſus*; and probably by the care of his grandmother *Lois* and his mother *Eunice*: ſure, gracious parents, and godly education do contribute much (though not infallibly) to the ſeaſoning of tender years, and it was well if parents would make it much their care (as bleſſed be God ſome do) to furniſh their children, whileſt children, with Goſpel-knowledge. It is reported, *That the Lady* Wheatenhall *ſo plyed her young Neece Miſtris* Elizabeth Wheatenhall, *that before ſhe was nine years old, ſhe could ſay the New Teſtament by heart, and was able to name the book and chapter where any word or paſſage was*: A ſingular preſident, worthy of admiration: Oh that Chriſtian parents would take this hint: *The Law of the Lord is perfect, converting the ſoul*, Pſal. 19.7. Thats the genuine and native fruit of it; at leaſt through the bleſſing power of the ſpirit, converſion is in it, and from it; and who knows, whether the word, being engraffed by godly parents, may not bring forth early converſion in their children? Sure we are, there have been and are young Saints in the world, who have reliſhed the ways of God and walked in them, before they have travailed many years journey from their mothers wombs; now to theſe I do not direct this particular advice, but to thoſe whoſe converſion hath been viſible, their change ſo ſignal, that the whole Town, ye Country hath rang of it; ſome ſuch there are, who are able to ſay, that at ſuch a time, under ſuch means, by ſuch a word, in ſuch a way, the Lord was pleaſed firſt to work upon them; they can circumſtantiate their converſion in all the occurrences of it: *Paul* could tell the errand he went upon (which was bad enough) the company with whom,

Mr. *Trap.* in 2 Tim. 3.15.

whom, the time of the day, the manner how, and the plat of ground (as it were) upon which he fell, when the Lord fell in with him by converting grace, as he diſcourſeth at large, *Act.*22.6,7,8. compared with *Chap.*26.12,13, &c. Now then, to ſuch in a more peculiar manner, I ſpeak, as thou doſt obſerve and diſcourſe over the paſſages of Gods providence toward thee, in helping thee out of great ſtraights, and telleſt thy friends what they were and how nigh unto death thou waſt, and how the Lord came in at ſuch a time, in ſuch a manner, and by ſuch means, and brought thee off with ſafety: ſo be much in obſerving and ſhewing forth, what God hath done for thy ſoul; what providential paſſages were antecedent to thy converſion; what awakening, teaching, and leading providences were in order to thy converſion; whether God did not firſt awaken thee by ſuch an affliction; give a check to thy ſpirit in the high careers of ſin, by ſuch an humbling providence; or made way for the entertainment of Chriſt and Goſpel, by diſappointing thee in ſuch a worldly deſign; or won upon thee by ſome notable deliverance, as was the Jailors caſe, *Act.*16.28. or how the Lord was pleaſed to bring thee into ſuch a family, or into acquaintance with ſuch godly Chriſtians, or under ſuch a powerful and ſoul-ſearching Miniſtery; theſe all through grace, have had a ſub-ſerviency to the great end of God, in bringing ſinners home unto him. Then again, conſider thoſe ways of God, which were concomitant, and as means, were inſtrumental to thy converſion; in what method the Lord was pleaſed firſt to work upon thee; what meaſure of the ſpirit of bondage to fear, thou waſt under; what ſin thou waſt firſt convinced of; how long thou waſt under conviction, before converſion was brought forth in the fruits and evidences of it; what luſt the ſpirit firſt ſtruck down in thy fleſh; what repentance and godly ſorrow for ſin was wrought in thee; what attempts the divel made upon thee; how forceable they were, and with what ſucceſs; and how long thou didſt ly under the ſence of ſin and wrath, before thou hadſt

any quieting apprehenſions of pardoning and accepting grace through the blood of Jeſus; let theſe and things of like nature be obſerved by thee, and reports thereof ſeaſonably made to others. Nay, Laſtly take notice of the after-viſits of the ſpirit of God and grace to thy ſoul; what ſweet and ſuitable returns the Lord gave thee in to thy prayers: what ſeaſonable ſuccours thou receivedſt in an hour of temptation; what power from the ſpirit of holineſs came in, in thy conteſting with ſome Lady-luſt; what meaſure of conſolation was caſt in after thy days of mourning; how far thou haſt been ſealed with the holy ſpirit of promiſe, and haſt taken earneſt of thine inheritance, ſince thou didſt believe: Oh be much and with much ſeriouſneſs in all theſe particulars; make a due collection of all, and as thou carefully obſerveſt the great deliverances, which God hath wrought for thee, upon a temporal ſcore; ſo much more read over and ruminate upon that great redemption from wrath and condemnation: and ſay with the Pſalmiſt, when envited to it by a ſeaſonable opportunity, *Pſal.* 66.16. *Come and hear all yea that fear the Lord and I will tell you, what God hath done for my ſoul*, of which this treatiſe will give the a further account, with directions for the managing of it, and the benefits which redound from it.

2. *Quicken up your ſelves unto duty in all your hard-heartedneſſe and damps of ſoul*; the beſt trees are ſubject unto moſſe, which ſtunts them in their growth, and that ſtints them in their fruitfulneſſe: ſo the beſt Saints are liable to deadneſſe of heart, and damps of zeal, the love of the world, like moſſe over-grows them; or elſe there is ſome worm of pride, ſecurity, ſelf-confidence, &c. at the root, which drinks up the ſap of life, and blaſteth the fruits of of faith and holineſſe: *O how have I ſeen ſome fruitfull Chriſtian; grow as the lily, caſt forth their roots as Lebanon, ſpread their branches and beauty as the Olive-tree, and their ſent as Lebanon*, Hoſ. 14. ver. 5, 6. which afterwards have been dwarfed in their growth, dwindled in their fruit, and decayed in their ſent? How was it with the Church,

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Can. 2. *ver.* 3, 4. 5. Like the apple tree among the trees of the forreſt, ſo is my well beloved among the ſons of men; I ſate down under his ſhadow with great delight, and his fruit was ſweet unto my taſte: At what a rate, in this verſe, and ſome following verſes, doth ſhe ſpeak forth the praiſes, and precious neſſe of the Lord Jeſus, expreſſing her delight, complacency and acquieſcence in him, and the ardency and ſtrength of her holy affections towards him; again, chap. 3. ver. 1, 2, 3, 4. How earneſtly and inſtantly did ſhe ſeek the Lord Jeſus in his withdrawings from her? How haſtily did ſhe get out of her bed, and trudge to Jeruſalem, where the Temple, Prieſts and ordinances were to find her beloved Jeſus? and how did ſhe lay hold upon him, and cling unto him, claſp him with the embraces of faith and love, and would not part with him, untill ſhe had her deſires fulfilled? like *Jacob*, Gen. 32. ver. 26. nay Chap. 4. ver. 16. How fervently doth ſhe pray for the graces and in-breathings of the ſpirit, and invite her beloved to come into his garden, and eat his pleaſant fruit, and yet what an unhandſome return, and how inevitable to all thoſe affectionate pangs, did the Lord Jeſus receive from her? Chap. 5. ver. 3. Chriſt gives her a viſit, and calls to her, to open the door and entertain him; and ſhe from within replies, *I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them*? what a pittifull anſwer is here? and what poor reaſons are here produced? I have put off my coat, like that, *Luke* 11. *ver.* 7. *Trouble me not, the door is now ſhut, and my children are with me in bed, I cannot riſe*: A great buſineſſe ſure to have riſen a little from his children and opened the door to relieve the want of a neighbour: the fleſh is wayward as well as weak. I cannot, ſayes he, how can I? ſaith ſhe, well enough: ſhe was paſt a child; and not yet grown ſo decrepid with old age, but ſhe could make her ſelf ready, at leaſt ſhe might have ſlipt on her morning coat, and ſtept to the door without any danger of taking cold, but ſin and ſhifting came into the world together, as one obſerveth; and the brats of our own begetting,

getting, are alwayes with us in the bed of carnall security and flesh-pleasing: yet let us a little plead the Churches cause and advocate for her to take off the rigour of the charge: It may be she was asleep, and had then let fall the watch of the Lord; no, she sayes, ver. 2. *I sleep, but my heart waketh*, there was wakfulnesse in the hidden man of the heart, though her eyes might be a little drowsie. It may be Christ made no noise without, nor gave any notice he was there; yes, *he knocked*: it may be, he did but onely knock, and in the night we are not willing to open the door, unlesse we hear the voice of him that knocketh; but Christ both knocked and called. It may be she did not know his voice, and therefore did not open; a chaste wife will not at unseasonable hours, arise and open her doors unto a stranger in her husbands absence: but she knew his voice, *vers.* 2. *It is the voice of my well beloved that knocketh*: It may be Christ onely knocked and called, like a friend in his journey, onely to enquire how it fared with her, or to speak unto her at the window; nay, he spake his plain meaning, *He bad her open unto him*, which implies his desire to have entered her house: It may be Christ had given her some distast, had let fall some unkind words, which made her a little pettish (a common fault among women) or else the match was broke off; no, Christ owns her as his Beloved, and courts her with the most winning and amicable tearms of love, *My Sister, my Love, my Dove, my undefiled*: But it may be Christ was too quick for her, gave but a knock and a call, and was gone, before she could rise and open the door; No, *Christ stayed till his head was filled with dew, and his locks with the drops of the night*: Christ stands bare headed, and that in foul weather, yea, in the night time, wooing, intreating, and beseeching admittance, yet could obtain none, but must go seek lodging in some other place, as one sayes: All these circumstances being put into the ballance, do sadly speak out both the fault and folly of the Church, and give full testimony to those distempers, which seize upon the best Saints; But how

Dr. *Richardson* in loc.

did

the [illegible]d Jeſus, the beſt and great Phyſitian, bring off [illegible]urch from this diſtemper? Why *verſ.* 4. *He put in his hand by the hole of the door*, the key hole: Why his hand? the reaſon of the phraſe may be this; we know the hand is the chief inſtrument of action, with that we work, we write, we fight, *&c.* So the ſpirit is as the hand of Chriſt, by him he convinceth, quickeneth, teacheth, comforteth, illightneth, and ſtrengtheneth his people, as *Act.* 11. 20, 21. thoſe that were ſcattered---ſpake unto the Grecians, and preached the Lord Jeſus, *And the hand of the Lord was with them, ſo that a great number believed, and turned unto the Lord*; ſo powerful and preſent was the ſpirit of the Lord, in ſucceeding their Goſpel-Miniſtery, that faith was wrought in many of the Gentile-Grecians---here the hand of the Lord implyed the bleſſing power and concurrence of the ſpirit of Chriſt; ſo Chriſt put in his hand by the key-hole, that is ſent in his ſpirit to awaken, reprove, and convince the ſpouſe of her great unkindneſs toward him: by the way take this note, *That the ſpirit can finde a paſſage into the heart, though the doors be barred and bolted never ſo faſt: The key of David will open any lock.* Note. Satan with all his skill and artifice cannot frame a lock of ſuch croſs and curious wards and work, that this key cannot open: the ſpirit acts with irreſiſtibility in the ſaving communications of grace to the ſtouteſt ſinner: Lord, what wilt thou have me to do, was *Sauls* queſtion; the lock was ſoon opened, the ſpirit had quickly got into his heart: So here, the ſpirit was quickly within doors, and what then? her bowels were moved for Chriſt, ſhe had no reſt in her ſpirit; her bowels yearned after him; *There was a ſtrange tumult raiſed within her*, the word carries that ſignification, *Heb.* her heart aked and quaked, being by the ſpirit convinced of her unkind and inconjugal carriage toward her dear Lord: This brought her off from her bed; now ſhe could put on her coat, and feared not the fouling of her feet; ſhe ſtarts and ſtirs, and haſtens to open the door, and as ſoon as ſhe had taken the key in her hand, *Her hands dropt with myrrhe, and*

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her fingers with ſweet ſmelling mirrhe, that is, ſhe had new tokens of Chriſts good-will, refreſhing conſolations from a comforting ſpirit, which being added to her former experiences of love, had ſuch a force upon her heart, that ſhe breaks off all delay, runs to the door and opens, and not finding her beloved there, ſhe fails; poor heart! ſhe ſinks down and ſwouns; the ſence of Chriſts dear affection to her, and her diſloyal carriage to him, did ſo ſeize upon her, that ſhe ſinks under it: And being come to her ſelf, ſhe ſeeks and enquires after him, ſuffers for him, breaths out her ſoul in ſtrongeſt affection towards him, breaks forth into higheſt Eulogies and commendations of him, and through the whole Song you never finde her under any of this heart-deadneſs any more, but full of love and full of life: Thus it was with the Church of Iſrael, *Hoſ.* 2. The Lord brings her in *verſ.* 5. ſpeaking forth ſuch reſolutions as theſe, *I will go after my lovers that give me my bread and my water, my wooll and my flax, mine oyle and my drink*, as if ſhe had ſaid, I am reſolved to ſtick cloſe to mine Idols, who have recompenced my ſervice with ſuch plenty and abundance; The alluſion is to a man and his wife, betwixt whom (before there is a final divorce and departure) there is uſually ſome decay of conjugal affection, ſome neglect of conjugal duties, ſome eminent failing in conjugal offices, and thereupon follows a ſtrangeneſs, and at length a parting aſunder: So heart-deadneſs, damps of zeal, flatneſs of ſpirit, freezings of affection, neglect of communion in the Goſpel-duties and appointments, formality in profeſſion, earthly-mindedneſs and ſome kind of liberty and boldneſs to ſin are uſually precedaneous to an Apoſtacy and departure from God, Thus it was with *Ephraim*: But how doth ſhe recover her ſelf? Why verſe 7. ſhe argues her ſpirit into a returning frame, *I will go and return unto my firſt husband, for then was it better with me then now*; Hence it is the note of a late godly Divine, *That the ſight and ſence of this, how much better it was when the heart did cleave to Chriſt, then it is now ſince its departure from Chriſt, is an effectual means to cauſe*

Mr. *Ier. Burroughs* in loc.

cauſe the heart to return unto him : He brings in a repenting backſlider under theſe reaſonings of heart : Heretofore I was able, through Gods mercy, to look upon the face of God with joy ; when my heart did cleave to him, when I did walk cloſe with him, then the glory of God did ſhine upon me, and cauſed my heart to ſpring within me, every time I thought of him : But now, now, God knows (though the world takes little notice of it) the very thoughts of God are a terrour unto me, the moſt terrible object in all the world, is to behold the face of God: *Oh it was better with me, then it is now.*

Before this my Apoſtacy, I had free acceſs unto the throne of grace, I could come with humble and holy boldneſs unto God, and pour out my ſoul before him : ſuch a chamber, ſuch a cloſet can witneſs it ; but now I have no heart to pray, ye I muſt be haled to it : merely conſcience pulleth me to it : yea, every time I go by that very cloſet, where I was wont to have that acceſs to the throne of Grace, it ſtrikes a terrour to my heart ; I can never come into Gods preſence, but it is out of ſlaviſh fear ; *O' it was better with me then, then it is now.*---

Before, Oh the ſweet communion my ſoul enjoyed with Jeſus Chriſt ! one dayes communion with him, how much better was it, then the enjoyment of all the world ! but now Jeſus Chriſt is a ſtranger to me, and I a ſtranger unto him : Before, Oh thoſe ſweet enlargements that my ſoul had in the Ordinances of God ! when I came to the word, my ſoul was refreſhed, was warmed, my heart was enlightened : when I came to the Sacrament, oh the ſweetneſs that was there ! and to prayer with the people of God, it was even an heaven upon earth unto me, but it is otherwiſe now, the Ordinances of God are dead and emptie things to me : *Oh it was better with me then, then it is now.* ----

Before, Oh the gracious viſitations of Gods ſpirit, that I was wont to have! yea, when I awaken'd in the night ſeaſon, oh the glimpſes of Gods face that were upon my ſoul, what

quickening and enlivenings and refreſhings did I find in them! I would give a world but for one nights comfort, I ſometimes have had by the viſitations of Gods ſpirit, but now they are gone. *Oh it was better with me then, then it is now.* ---

Before, Oh what peace of Conſcience I had within! whatſoever the world ſaid; though they railed and accuſed, yet my conſcience ſpake peace to me, and was as a thouſand witneſſes for me: but now I have a grating conſcience within me; Oh the black boſome that is in me! it flyeth in my face every day; after I come from ſuch and ſuch company: I could come before from the ſociety of Saints, and my conſcience ſmiled upon me: now I go to wicked company, and when I come home, and in the night, Oh the gnawings of that worm! *It was better with me then, then it is now.*

Before, The graces of Gods ſpirit, how were they ſparkling in me, active and lively! I could exerciſe faith, humility, patience, and the like; now I am as one bereft of all, unfit for any thing, even as a dead log: before, God made uſe of me, and employed me in honorable ſervices; now I am unfit for any ſervice at all --- *Oh it was better with me then, then it is now.* ---

Before, I could take hold upon Promiſes, I could claim them as mine own, I could look up to all thoſe bleſſed ſweet Promiſes that God had made in his word, and look upon them as mine inheritance: But now alas! the Promiſes of God are little to me: before I could look on the face of all troubles, and upon the face of death, I could look upon them with joy; But now, the thoughts of affliction, and of death, God knowes how terrible they are to mee! *Oh it was better with me then, then it is now.* ---

Before, in all creatures I could enjoy God, I taſted the ſweetneſs and love of God, even in my meat and drink: I could ſit with my wife and children, and ſee God in them, and look upon the mercies of God through them, as a fruit of the Covenant of Grace; Oh how

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ſweet was it with me then! But now the creature is as an empty thing unto me, whether it come in love, or hatred, I do not know: *It was better with me before, then now.* ---

Before, I was under the protection of God, wherever I went, but now I do not know what dangers and miſeries I am ſubject to dayly, what may befall me before night God onely knowes: Before, the Saints rejoyced in my company and communion, now every one is ſhie of me: Before, I was going on in the wayes of life; now theſe wayes I am going in, God knows, and my conſcience tells me, are the wayes of death: *Oh it was better with me then, then it is now.* ---

I have been large in tranſcribing theſe excellent and precious paſſages, becauſe the times we are caſt upon, do much abound with backſliders, and who knows, whether God may not, in a way of recovering mercy, bring this Treatiſe, and this particular paſſage under the ſerious view of ſome Apoſtate, and bleſs it with a healing virtue to his ſoul, who happily never read it, nor ſhould have opportunity of reading it, in the large Volume of Reverend Mr. *Burroughs*: And who knows what gracious effect this may have upon ſome unſtable ſpirits, to ſettle and fix them ſure upon God, that the evil heart of unbelief may never cauſe their departure from God? However, there is a ſuteableneſs in it to the head we are improving; And ſure, the people of God will finde a ſerious reflection upon the goodneſs, and good Providences of God, as an excellent means, to heal heart-diſtempers, and damps of ſpirit; as alſo, to quicken up, and enflame their zeal and affections more unto God, that they will ſay, with that holy man, *Pſal.*73. ver. 28. *It is good for us to draw nigh to God*; they will find, that it is beſt with them, when they are neareſt to God; and therefore will bring back their hearts upon any receſs from God, by a lively ſenſe of the goodneſs of the Lord unto them.

3. *Be much in the ſence and meditation of grace received,*

keep up the conſideration thereof vigorous, and lively in your hearts, pray much, preach much, hear much, and act much in the ſence of what you were, compared with what, through diſcriminating and renewing grace, ye now are: How that, *except the Lord had been your help, your ſoules had, not almoſt, but altogether and for ever dwelt in ſilence*; Oh 'tis of excellent uſe, they that have tried, have found the uſefulneſs of it: The Apoſtle *Paul*, you know, was much in this, as many paſſages in his Epiſtles do fully ſpeak to; I ſhall onely inſtance in that, 1 *Tim.* 1. verſ. 12,13,14,15,16. *I thank Jeſus Chriſt our Lord, who hath enabled me, for that he counted me worthy, putting me into the Miniſtery*; There's a great Emphaſis in *me*, that Jeſus Chriſt ſhould do this for *me*; why? Who was *Paul*, or what was he, that it ſhould be owned by him, as ſuch a ſingular act of Grace, to be put into the Miniſtery? The next Verſe tells you, yea he himſelf tells you, who was a Blaſphemer, and a Perſecutor, and Injurious: bad enough; and theſe words carry weight enough with them: but I obtained mercy: but how did he purchaſe mercy? *Oh the grace of our Lord was exceeding abundant with faith and love, which is in Chriſt Jeſus*; not onely Grace but exceeding grace, not onely exceeding, but exceeding abundant grace; ; it is a *pleonaſme*, yea a *ſuperpleonaſme*, and all little enough, I had need of all, *I was a Blaſphemer*, and ſo ſinned againſt the firſt Table; *I was a perſecuter*, and ſo ſinned againſt the ſecond Table; *and I was Injurious*, and ſo came near the ſinne againſt the Holy Ghoſt; and all theſe together, do ſadly ſpeak me, at leaſt in my own ſence, the chief of ſinners; *primus, quo nullus prior*, --- a file-leader, one that marched in the Van and Front of the battel; *imo, quo nullus pejor*, worſe then the worſt: He ſtrikes ſail, takes down all his Flags, which he diſplayed, *Phil.*3. ver.4,5,6. ſit's down in the duſt; and view's himſelf in his loweſt abaſement; that ſo, he might the more admire the riches of free grace, and might bring his heart more under command for God, the vouchſafements of whoſe goodwill had been ſo

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πρῶτος. Gerſon. Auguſt.

ſo free, and ſo full unto him; neither doth he monopolize this, and drive on a cloſe trade betwixt God and his own ſoul, as though he would engroſs all to himſelf, and cared not how empty other mens coffers were, ſo that his own were full; like the Merchants of this world; but he commends, and by an Apoſtolick power, command's this courſe unto others, as, *Eph.*2. *ver.* 11, 12, 13, 14. When he had carried the Epheſian Saints, up into the Paradiſe of God, and diſplayed the myſteries and priviledges of grace, even to the raviſhment of their ſouls in the firſt Chapter, and in the ten firſt Verſes of this, then he comes on with a *Memento*, *Remember that ye being in times paſt Gentiles in the fleſh--- that at that time, ye were without Chriſt, being Aliens from the Commonwealth of Iſrael, and ſtrangers from the Covenants of Promiſe, having no hope, and without God in the world:* Ye were in as bad a condition as men could be in: ye dwelt as nigh the borders of *Abaddon*, as people could dwell: no people were in worſe trading for heaven, then ye were in: ye had nothing that brought you within the outward Court of the Temple, or gave you the leaſt advance toward happineſs; ye were like dogs, *without*, Apoc.22. *verſ.* 15. and how could it be otherwiſe, ſeeing your wants and *withouts* were ſo many?

1. Without the Mark of an Iſraelite in your fleſh, as being *uncircumciſed.*

2. Without the Camp and Common-wealth of Iſrael, as being neither *Hebrews* nor *Proſelites.*

3. Without the Covenants, having no covenant right to any ſpirituall good thing; no, nor earthly neither; as being neither *of the Fleſh, nor of the Faith of Abraham*, with whom God entred Covenant.

4. Without any hope from the Promiſe: τῆς ἐπαγγελίας ἐλπίδα μὴ ἔχοντες, not having the hope of the Promiſe,--- or not having hope of peace and reconcilement with God, as being ignorant of *the promiſed ſeed*, in the firſt, or any following Promiſe:

5. Nay without Chriſt, without any ſaving Intereſt in Chriſt,

Chriſt, or knowledge of Chriſt, untill the Goſpel came amongſt you; for what could your great Goddeſs *Diana* make known unto you, *of God manifeſted in the fleſh?* yea,

6. and Laſtly, Remember ye were without God in the world, ye were ἄθεοι, ye lived like, and were *Atheiſts in the world*: as 'tis ſaid of the poor *Braſileans* at this day, that they are *ſine fide, ſine Rege, ſine lege*; without common Faith or honeſty, without a King, without a Law, either to puniſh or protect them: So was it with *heathen Epheſus*, and thus alſo with our *Pagan Predeceſſors*: --- Let me then be thy faithfull Remembrancer, *O England*, to put thee in minde, what thy primitive and firſt eſtate was; See thy face in this *Epheſian* glaſs: what *Epheſus* was, *England* was in each of theſe particulars: but now how hath the *Lord exalted thy horn, and brought thy people near unto himſelf*? Pſal.148. *ver.*14. nay, may I not apply that of Iſrael to thee? *Deut.*4. *ver.*7. *What Nation is there ſo great, that hath God ſo nigh unto them, as the Lord our God is in all things, that we call upon him for?* Oh that *England* would remember, how it was, and how it is! how it was in *Pagan*, in *Popiſh*, and *Prelatical* times! and how it is now, as to Liberty, as to Purity, as to Protection, and as to Countenance in all the good wayes of God? Sure there would be better bloud, better ſpirits, better diſpoſitions, and better carriages, in thoſe that are true and genuine *Engliſh*, towards God, his wayes and people, then now there are, if former times were oftener thought upon; and O that all the Saints would much and often reflect upon what they were, compared with what they are in a ſpiritual and Goſpel account, that you would remember often what you were, and how nigh unto the pit and place of ſilence, when recovering grace firſt took hold upon you.

Conſider, that miſery in which we were all involved through the firſt Tranſgreſſion, under which we might truly ſpeak the words of my Text, *Unleſs the Lord had been our help, our ſoules had* (everlaſtingly) *dwelt in ſilence*;

ſilence; And that I may the more provoke mine own heart and others, to a due, and to a thankfull acknowledgment, of that rich and ſingular grace, I ſhall enforce it with theſe three Conſiderations.

1 Conſider, *The danger we were all expoſed unto, by the breach of the firſt Covenant.*

2. Conſider, *What ſad diſtractions the ſence of this danger brought forth in our ſoules, at our firſt awakening.*

3. Conſider, *How unexſpected, and how welcome, grace and mercy were then unto us, under all our ſad fears, and horrours.*

Conſideration 1. For the Firſt: *Work home upon your hearts, a right ſence of the danger we all were expoſed unto, by the breach of the firſt Covenant*; which I ſhall exemplifie in theſe words, *That man by nature is borne within an hairs breadth of Hell*; upon the very brink of the pit; ſo that, except Divine Grace had contributed ſaving help unto him by Jeſus Chriſt, he would have tumbled from the womb into hell: Nothing but grace, free grace, mere grace, and rich Grace hath preſerved man from ſliding into the bottomleſs pit: *From nature to grace, and from grace unto glory, is loſt man's journey home again: The journey is long, and man's leggs are weak, and not able to go it; and therefore God doth bear him from the one to the other, and transferre him all along:* Obſerve the road, *You will finde none going that way, but in Chriſts armes!* It is with man in an eſtate of nature, as with an Infant in ſwathing bands, laid upon the ſharp ridge of an high building, or upon the edge of a ſteep precipice, who without ſome hand to ſtay it, would ſoon roul down, and daſh it ſelf in peices: The Holy Ghoſt takes this reſemblance of an Infant, *Ezek.* 16. to ſet forth the helpleſneſs of man in his lapſed eſtate, *That he was caſt forth in the day he was born, no eye pitying of him*, that *when he lay in his bloud*, &c. the love of the Lord was manifeſted, who out of pure love, and mere good will, *ſpread the skirt of his garment over him, and ſaid unto him, Live:* The Apoſtle *Paul* doth excellently comment upon this Text

Note.

Mr. *Lakier*, in Coll. 1. 13. p. 18.

Text, in *Rom.* Chap.5. Ver.6. where he ſayes, *when we were yet without ſtrength, Chriſt died for us:* How fitly doth this compare with a new born Infant, who hath neither ſtrength to work, nor power to ſecure its own life from eminent and approaching danger? The word ſignifying weak or ſtrengthleſs; and wherefore did Chriſt die for ſtrengthleſs ſinners? what moved the Lord Jeſus to receive that dreadfull charge of wrath from God and man? *The juſt to ſuffer for the unjuſt?* why, *when they lay in their bloud, their time was a time of love from the Eternal Father,* Verſ.8. *God commendeth his love unto us, in that whileſt we were ſinners Chriſt died for us*; Jeſus Chriſt came upon the Errand of his Fathers love: that cup which his Father put into his hand to drink, was brimmed up with his love to ſinners; *Oh! Ama amorem illius,* Love that love of his, and never leave meditating thereon, *donec totus fixus in corde, qui totus fixus in cruce,* Until whole Chriſt be fixed in your hearts, who was faſtened on the Croſs: But if you ask(as ſome proud Juſticiaries have done)What needed all this affection in the Father, and all this affliction on the Son?

Bernard.

I anſwer, The neceſſity of ſinfull man required all this to keep him out of Hell.

Reaſons

I. Reaſon. *Becauſe man in his naturall capacity, is under the firſt Covenant, as he hath his ſtanding in the firſt Adam:* Now *Rom.*3. ver.20. The Apoſtle ſpeaketh plainly, that *by the deeds of the Law, there ſhall no fleſh be juſtified in the ſight of God,* not they who were Jews by nature, no more then they who are ſinners of the Gentiles, *Gal.2. ver.* 15, 16. and *Gal.*3. verſ. 10, He concludes poſitively, *as many as are of the works of the Law are under the Curſe,* confirming this *Theſis* with a double Reaſon,

1. Becauſe *Every one that continueth not in all things written in the book of the law to do them, is curſed;* for which Aſſertion he quoteth *Deut.*27.26. Here's an Obligation of Individualls to Individualls; every perſon is obliged to every precept, yea, to continue in the doing of them, the word ſignifying, *to ſtand firme, like a fourſquared ſtone in a building,* without

jetting

jetting or jogging a hairs breadth out of its place, and that under penalty of the Curſe.

His 2. Reaſon is this: Becauſe, *The juſt ſhall live by his faith*, Hab. 2. *verſ.* 4. The ſpring of ſpiritual and eternal life is in Jeſus Chriſt, *John* 14. verſ. 19. *Becauſe I live, ye ſhall live alſo*: The life of grace is derivative from Jeſus Chriſt; and Faith fetcheth both the Comforts of ſpiritual, and Aſſurances of Eternal life from the ſame fountain: and now, that all men, in their natural eſtate, ſtand in the firſt *Adam*, and in the firſt Covenant, and ſo are liable unto condemnation, is clear in many Scriptures *Rom.* 5. from *Verſ.* 12. to the end takes in both.

III. Reaſon. *Becauſe man in a ſtate of nature, is under ſuch an impotency and weakneſs, which rendereth a perfect obedience unto the Law of works, impoſſible unto him*: He was ſo wounded and weakened by his fall, his bones were ſo ſhattered and broken, and out of joynt, that there remains no ſtrength at all in him; as, ſuppoſe a man ſhould fall from an high ſcaffold upon the hard ſtones, and ſuppoſe his life ſhould by a providential miracle be preſerved, yet his leggs and armes, and back-bones, and all, ſhould be broken and disjointed, a total diſlocation of all bones: Alas, what ſtrength would there be in this man for labour? what ſervice would he be able to perform? he would not be able to ſtirre hand or foot, to do any work; thus was it with man in his fall, upon a ſpiritual account, it was an exceeding high tower that he fell from, he was ſeated in an eſtate, but *a little lower then the Angels*, placed in Paradiſe, created in a ſtate of holineſs, and innocency, bearing the image of his maker, drawn out in lively characters upon his ſoul; all which ſpeak his primitive and firſt eſtate, to have been a glorious and raiſed condition, the falling from which muſt needs enervate his ſoul, yea break all his bones in peices: Hence the Apoſtle ſpeaking of man in his lapſed eſtate, *Rom.* 5. Verſ. 6. affirmes him to be *without ſtrength*, and of himſelf ſpeaks, Chap. 7. ver. 18. *I know, that in me, that*

is in my fleſh, as I am a ſon of the firſt *Adam*, and as my nature ſtands in him under the fall, *there dwelleth no good thing*, nor habitual inclinations to that which is really and ſavingly good, that he intends this, will be evident, if we conſider what he ſpeaks, 2 *Cor.*3. ver.5. *Not that we are ſufficient of our ſelves to think any thing, as of our ſelves, but our ſufficiency is of God, who worketh in us both to will and to do of his own good pleaſure*, Phil. 2. *ver.* 13. and wherefore doth God work both to will and to do, but becauſe we are able neither to will nor to do in our own ſtrength? for alas! the Law could not do, could not anſwer the demands of God, and why? *in that it was weak through the fleſh*, Rom. 8. 2, 3. or in that, man weakened by the fall was not able to bring forth perfect righteouſneſs by his obedience to the Law; now then, if the root and power of thinking, willing, and doing any thing that is good, be not in our nature, but ſupernaturally wrought in us by grace; how much leſs are we able, of our ſelves by any connate principles or abilities, to yield perfect obedience to the Law, without which there can be no ſalvation in the way of the firſt Covenant.

III. Reaſon. Becauſe, as man ſtands in the firſt *Adam*, and in the firſt Covenant, *he is born a childe of wrath, under the indignation of a juſt and righteous God*, Thus the Apoſtle, *Eph.*2. ver.3. *And were by nature children of wrath, Deires, damnati priuſquam nati*, condemned before conceived; now then, if we be born children of wrath, it *Auguſt.* muſt be by nature, or by grace; not by grace, therefore by nature: and if by nature, then either by nature corrupted in the firſt *Adam*, or by nature renewed in the ſecond *Adam*, not by nature renovated and repaired in the ſecond *Adam*, and therefore it follows, that by nature corrupted in the firſt *Adam*; we are the children of wrath; for the firſt man (by his fall) corrupted the whole nature, and now nature thus corrupted polluteth every man; as a garment infected by the plague, ſpreads a contagion through the whole body of a ſound man, who puts it on whileſt the infection abides in it;

Hence,

Hence *Gen.*5.*v.*3. *Adam*, an hundred and thirty years after his fall,) ſuppoſing he fell in the ſame day wherein he was created (begat *Seth*, in his own likeneſs, after his image, in reſpect both of corruption, and liableneſs to condemnation: for if that phraſe *Gen.*1. verſ. 26, 27. God ſaid, *Let us make man in our image, after our likeneſs*, is to be expounded by that of the Apoſtle, *Eph.* 4. verſ. 24. *That ye put on the new man, which after God is created in righteouſneſs and holineſs of truth*, as ſurely in part it is, then *Adam*'s begetting a ſon in his own likeneſs, after his image, muſt needs imply his communicating his corrupt nature by generation unto him, which is the old man, corrupt according to the deceitfull luſts, in the Apoſtles language, and ſo originall ſinne is not by imitation onely, but by propagation.

1. This then ſhew's the Saints how little beholding they are to old *Adam*, for thoſe ſpirituall attainments they have arrived at; that thoſe gracious habits and diſpoſitions of the ſoul, whereby they are carried out in their deſires and affections, after that which is good, were not the Legacies and bequeathments of their firſt parents; much leſs are thoſe principles and that power whereby they are enabled to act and do, what is well-pleaſing to God, an eſtate of inheritance deſcended upon them from Grand-ſire *Adam* all the Saints may ſpeak the words of *Rachel* and *Leah*, *Is there yet any portion or inheritance for us in our fathers houſe? for he hath ſold us, and quite devoured our money*, Gen.31. *verſ.* 14,15. This is undoubtedly true upon a ſpirituall and ſaving account, being applied by beleivers to their ſtanding in the firſt *Adam*; as if a Merchant ſhould have a great ſtock given him by his father, and ſhould at his firſt ſetting up, drive on a very full trade, but afterwards, through his own improvidence and careleſneſs, ſhould be ſuch a Bankrupt, that he had not one penny lef, either to help himſelf, or to leave his Son; and yet his ſon through the bounty of a noble friend is furniſhed with a trading ſtock, and grows wealthier then ever his father was, trad's

upon ſurer tearms then ever his father did; whom may the ſon thank for all this? his father or his friend? Thus it was with *Adam*, and thus it is with believers, as you may eaſily make out, if ye proſecute the reſemblance in your own thoughts; they may truly ſay with *Jacob*, *Gen.*32. ver.10. *with my ſtaff I paſſed over this Jordan, and now I am become two bands:* That Gold wherewith they are made rich, above the wealth of *Cræſus*, yea of both the Indies, they have not out of old *Adams* coffers: That *white raiment*, fine and clean, which covers the ſhame of their nakedneſs, and renders them more glorious then *Solomon in all his glory*, comes not out of old *Adams* wardrobe; and that *eye-ſalve*, the anointing wherewith gives light and ſight far above the enlightening of *Jonathan*, *when he had taſted that honey-dew with the tip of his rod*, is not taken out of old *Adams* gallipots; no, *Apoc.*3. verſ.18. Chriſt call's them to his mart, and S. *Paul* aſſerts, *That by grace we are ſaved, not of works, not of our ſelves*, Epheſ.2. *verſ.* 8, 9. the reaſon is added, *verſ.*10. --- *Saints as Saints, Believers as Believers, are the workmanſhip of God, in a Creation way, by Jeſus Chriſt:* O then, what cauſe of thankfulneſs have the Saints, ſince all their enjoyments are the products of free-mercy, and their whole way to glory is paved with free-grace. This alſo fully evinceth this truth, *That eternal life is the free gift of God by Jeſus Chriſt*, and ſhews the Saints, whom to own, as the fountain of life and light in them, and to them, to wit, the God of all Grace, by whoſe, diſcriminating grace in Jeſus Chriſt, *They are appointed not unto wrath, but to obtain ſalvation by Jeſus Chriſt*, 1 Theſ. 5. 9. *who of God is made unto us, wiſdome, righteouſneſs, ſanctification and Redemption*, 1 Cor.1. *verſ.*30. Away then with that rotten opinion that ſome have, that are unacquainted with Divine truth, the alſufficiency of Chriſt, and the mercies of God in Chriſt, that conſider not the vileneſs of our nature, and the infinite majeſty of God. They will have the Gentiles ſaved by the light of nature, and the Jews ſaved by the Law of *Moſes*, and Chriſtians by

Dr. *Sibs.*

by the Goſpel of Chriſt, as if there were ſome other means to come to heaven, and to the favour of God, then by Chriſt; whereas now, all that we have, muſt be by Promiſes, and all the Promiſes we have are in Chriſt, they are all yea in him, without him there is no intercourſe between the Majeſty of God, and us; Therefore *Acts* 4. verſ. 12. *There is no name under heaven whereby we can be ſaved, but by the name of Jeſus*, which not onely confutes the deviliſh opinion and conceit that ſome have, but alſo the charitable errour of others, that think the Heathens that never heard of Chriſt ſhall be ſaved: I leave them to their Judge: we muſt go to the Scriptures; all the promiſes are in Chriſt, in him they are yea, in him they are made; in him they are Amen, in him they are performed; out of him we have nothing, out of the Promiſes in him we have nothing, ſayes Reverend Doctour *Sibs*, in 2 *Cor.* 1. v. 20. Page 412. Nor can we who are Chriſtians ſay, that if nature had not helped us, if free will had not ſtep'd in to the reſcue of us, our ſouls had dwelt in ſilence, we had periſhed to all Eternity; but if God, who is rich in mercy, for his great love, wherewith he loved us, had not quickened us together with Chriſt, when we were dead we ſhould have continued dead; and had he not ſaved us by grace, when we were in our ſinnes, we had lain under the guilt of them for evermore; yea, as a confutation of the pride of man, in crying up the power of nature, they muſt ſay, *Of him and through him, and to him are all things, to whom be glory for evermore*, Rom. 11. 36. that grace preventing, ſubduing, renewing, effectual, *&c.* are all from God, who was pleaſed that all fulneſs ſhould dwell in Jeſus Chriſt, the ſecond *Adam*, *That of his fullneſs we all might receive grace for grace*, John 1. 16. A latitude anſwerable to all commands, a perfection anſwerable to Chriſts own perfection, in the matter though not in the meaſure, for in Chriſt there is *plenitudo fontis*, the fullneſs of a fountain, *in the beſt of Saints*, but *plenitudo vaſis*, the fullneſs of a veſſel, or grace upon grace, a daily

Dr. *Preſton.*

Piſcat. daily encreaſe of grace, *gratiam nova gratia cumulatam*---
All from God through Jeſus Chriſt, which excellently appears by ten Arguments in the words of an ancient father, by a godly and Judicious Divine, I ſhall onely name the heads and refer you to the book, for the fuller enlargement: The main ſcope of the Author is to aſſert the free and ſole agency of God, in the production and work of grace, againſt ſuch as would advance free-will and the power of nature, as alſo that the Lord is the Alpha and Omega of mans ſalvation: And this is made good from theſe conſiderations.

Mr. *Resbury* in his light-leſs Star, *p.* 62, 63, 64, 65, *&c.*

Conſid. 1. From Gods promiſe to *Abraham* touching the faith of the Gentiles, the whole of which faith is from God, and godlineſs from faith purifying the heart.

2. From differencing grace, God alone maketh one to differ from another.

3. From Election, what Iſrael ſought, he obtained not, but the election hath obtained, and the reſt were hardned.

4. From the efficacy and peculiarity of grace depending upon election, as many as were ordained to eternal life, believed.

5. From the ſalvation of infants, taken into the boſom of Gods electing love, before they had done either good or evil.

6. From the perſon of the Mediator, who himſelf is likewiſe a clear light of predeſtination and grace, who is the chief corner-ſtone, elect, precious, *&c.*

7. From the corruption of nature expreſs'd in hardneſs of heart; the election hath obtained, the reſt were blinded or hardened.

8. From the increaſe of ſin by the law in the natural man, ſin taking occaſion by the commandment, works in him all manner of concupiſcenſe.

9. From the ſubjection of the natural man to the devil, the ſpirit that now worketh in the children of diſobedience.

10. From

10. From the thanksgiving and prayers of Saints, upon the account of grace received, which considerations do fully assert the doctrine of free-grace, and lay obligations upon the Saints to own and admire with thankfullneſſe the grace and good will of God in Jeſus Chriſt.

3. Is man by nature born within a hairs breadth of hell? is the work of grace and the reward of grace in glory onely from free-grace and meer-grace? Away then with that opinion which advanceth corrupt nature into the throne, and makes it (at leaſt copartner with the grace and Son of God in the great work of ſalvation: what do they but in a great meaſure proclaim, that Chriſt dyed in vain? what elſe do ſuch ſayings as theſe import? *mihi ſoli debo*, I owe all to my ſelf; *ego me ipſum diſcerno*, I make my ſelf to differ from others; *and that they can repent, that they can believe, it is from God; but that they do repent, that they do believe, is from the liberty of their own free-will*: yet alas! all the arguments and oratory, boaſtings and bravadoes of *Arminius* will be but as the ſtaff of *Eliſha* to the dead child, or as the Jews tears ſhed over the grave of dead *Lazarus*, or as the exorciſmes of the ſons of *Sceva*, they will avail little, either to light or life, grace or growth, without the concurrance of the ſpirit and power of the Lord Jeſus: Chriſtians do finde by daily and ſad experience, that the power of godlineſs would be but poorly advanced in them, if they had no other power to act by, then that of nature; and the work of holineſs would be carryed on but ſlowly in them, if they had no better friend then free-will to promote it; they would ſoon ſtick upon the ſhallows, if the gales and tides of the ſpirit did not wafe them off; their hearts would ſoon be dead, if the ſpirit of the Lord did not quicken them; their affections would ſoon be chilled, if the ſpirit of the Lord did not warm them; their deſires would ſoon be ſtraightned, if the ſpirit of the Lord did not enlarge them; if the ſpirit of the Lord did not help our infirmities, how liſtleſs ſhould we be unto prayer, and how lifeleſs in prayer: Oh,

what-

whatever proud men do vainly boaſt, let not us *ſacrifice to our own nets, nor burn incenſe to our own drags*; but ſay with the *Pſalmiſt*, *not unto us, not unto us O Lord*, *but unto thy name give glory, for thy mercy, and for thy truths ſake*, Pſal.115.1. and in all our duties and devotions, when we do moſt for God, and act higheſt for his glory, let us breath out thoſe humble acknowledgements of that holy man, 1 *Chro.*29.14. *Who am I, and what is my people? that we ſhould be able to offer ſo willingly after thus ſort? for all things come of thee, and of thine own have we given thee.* So *verſ.* 6. *O Lord our God, all this ſtore that we have prepared to build thee an houſe for thine holy Name, cometh of thine hand and is all thine own*: This will be a means to keep our hearts in an humble and dependent frame upon God, and make us acknowledge with the Apoſtle, 1 *Cor.* 15. 10. *By the grace of God we are what we are*; and this grace which we humbly confeſs, to be beſtowed upon us, *will not be in vain*, but will make us *labour more abundantly for God, then they all* that proudly aſſert the power of nature, and yet in all our actings for God, we ſhall caſt down our crowns at the feet of the Lambe, and ſelf-denyingly ſay, *Not we, but the grace of God which was with us*, not we, but thy talents have gained other five.

3. This makes a ſad report of the dangerous eſtate that all men are in, whilſt they are under the power of corrupt nature, they ly upon the brink of the pit, they walk within one inch of Hell, they hang by the twine thread of a frail and brittle life, over that deep and dark dungeon of the great abyſſe, ready each moment to drop in: Oh! did they but hear the doleful woes, which are denounced againſt them, it would be a dreadful ſound in their ears: Oh their hearts are very hard and their beds very ſoft, who can quietly ſleep out one night, under the apprehenſion of that ſad eſtate! yet ſuch a lethargy, and ſpirit of deep ſleep hath ſeized upon moſt men, that they not onely take a little nap, but fetch many a ſound ſleep in that dead and undone condition: Oh! if a blind man ſhould wander without a guide

guide, until he came within one ſtep of a great lake of brimſtone and fire, and then his eyes ſhould be ſuddenly open to ſee the danger he was near unto, what a work would this have upon his ſpirit? How full of rejoycing and amazement would he be filled with, that he had eſcaped ſo great a danger? Or ſuppoſe a man ſhould be taken out of a ſhip, when faſt aſleep, and ſhould be laid upon the top of a rock in the middeſt of a deep and broad Sea, what fears would ſurprize him? what expectations of certain and inevitable death would he be poſſeſſed with, when he awakes and ſeeth neither ſhip nor land, nor man near him, but is left alone in the wide and wild Ocean? Nay farther, what would be the thoughts and afrightments of that man, who ſhould be chained to a brazen pillar, and a thouſand Cannons charged and mounted, and ready to be fired upon him? Sure, he would be afraid each moment to be daſht in pieces: But alas! theſe and all other reſemblances, which the heart of man can poſſibly finde out, fall far ſhort of that deplorable eſtate natural men are in; they are left upon a rock, ready every munite to be engulph't and ſwallowed up by the deluge of Divine wrath: all the curſes and threatnings of the law, are each moment ready to be diſcharged upon them, nay, whileſt they are ſecurely jogging on in the ways of ſin and vanity, the next ſtep they take may tumble them headlong into hell; and yet they are aſleep and know not, blind and ſee not the dangers they are dropping into; and ſo are they ſhackled with the fetters of their own corruptions, that they cannot ſtep aſide to avoid the danger: Oh were their eyes opened (as once *Balaams* were) and they awakened (as once *Sampſon* was) we might wonder, that any natural man kept his wits, that the whole world who lys in wickedneſs was not baptized with *Paſhurs* new name *Magor-Miſſabib*, viz. fear on every ſide, *Jer.* 20. 3. even round about them and to ſee that dreadful paſſage made good in every Nation and town, *Rev.* 6. 15, 16. *That the Kings of the earth, and the great men, and the rich men & the chief captains, and the mighty men, and every bondman,*

and every free-man, ſhould hide themſelves in the dens and rocks of the mountains, and ſhould ſay unto the mountains and rocks fall on us and hide us from the face of him that ſitteth upon the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who may abide his coming? Ah ſurely! the ſenſe of their dreadful miſery would ſuddenly bring them into *Nabals* condition, *their hearts would die within them, and they would be as ſtones:* O how ſhould the ſenſe of this provoke the Saints to own with thankfulneſſe recovering and renewing grace, and eſpeci-

Conſid. 2. ally if we conſider, *what ſad diſtractions the ſenſe of this danger brought forth in us at our firſt awakening*: Many of the Saints under their firſt convictions have ſeen their miſery paſt all hope of remedy.

They have had ſad viſions of wo and wrath at their firſt enlightening; Many have been the terrours, and great hath been the conſternation of ſpirit, which many have lain under at their firſt converſion.

Such a ſenſe of ſin, wrath and judgement to come hath ſeized upon them, that *Felix*-like they have trembled, nay, they have cried out with the Prophet, *Iſa. 6. ver.* 5. *Wo is me! I am undone!* I am in a loſt and periſhing eſtate? and indeed needs muſt it be thus with them, thoſe eſpecially, who have been brought out of a ſtate of great profaneneſſe, who have acted high and long againſt the Lord, and there is great reaſon for it, *becauſe they are brought home by a through conviction both of ſin and wrath*; alas! fools as they were, formerly they made a ſport of ſin, it was but childrens play with them to ſwear, be drunk, profane Sabbaths, commit uncleanneſſe, &c. they went as nimbly away with all the load of ſin upon their conſciences, as *Sampſon* did with the gates of *Gaza* on his ſhoulders; they wondred at the down exact-looks, and ſcoffed at the whining complaints of mourning ſinners; I, but now the caſe is altered when the ſpirit of bondage is upon them to fear; now they find that guilt in ſin, feel thoſe pangs of conſcience, and fear that indignation from a ſin-revenging God, that there

there is no reſt in their bones; the arrows of the Almighty ſtick faſt and deep in their ſouls, now they are pricked in their hearts they feel (as thoſe Jews did *Act.* 2. ver. 37.) the nails wherewith they had crucified the Lord Jeſus, ſticking like ſo many goads, yea ſtings of Scorpions, faſt in their hearts, and cry out, *men and brethren, what ſhall we do?* or like the Goaler, brimmed up with terrour and aſtoniſhment, they call out for help, *Sirs what muſt we do to be ſaved?* Oh! what will become of us? what will a righteous God do with us? *how ſhall we eſcape wrath to come?* What ſhall we do? what courſe ſhall we take? Oh! we ſhall be in hell, in hell, before help from the Lord will come unto us! It was well replied by a reverend Divine, to one that was under trouble of ſoul about his ſalvation. *I tell thee it is able to trouble the whole world*---how many can ſpeak much to this, the extremities that many awakened ſinners have been brought unto, have been very ſad! they have been ſtruck down with *Paul*, yea, laid for dead, brought into a deſpairing condition; they have ſaid, and ſigh'd, yea ſob'd it out alſo, can ſuch a wretch as I am hope for mercy? did the Lord Jeſus ſhed his precious bloud for ſuch a vile ſinner as I am? Is it poſſible that my abominations ſhould be pardoned? that there ſhould be any accepting grace for me? for me who have been ſo great a ſinner; yea, the chief of ſinners, a file-leader in the black regiment of ſin? Oh much of this nature (farre beyond what I felt or can expreſſe) hath fallen from the lips, and lain upon the Spirits of ſome of the Saints, at their firſt awakening, being in their own apprehenſions irrecoverably undone; hath this been any of your caſes? as ſure it hath been; Oh then! how ſhould your hearts be drawn out into thankfulneſſe to the Lord, when ye call to remembrance your fears, and tears, and terrours at your firſt converſion; and then conſider *how welcome, and unexpected, grace, mercy, comfort, and the good news of a Saviour were unto you in theſe bitter agonies:* O how welcome was *Moſes*, and his meſſage of freedome from the Lord *Conſid.* 3.

to the children of Iſrael, when they were weary of their lives by reaſon of their hard bondage! how welcome is a calme after a violent ſtorm to the affrighted Mariner? how pleaſant is a bright morning after a black night to the wearied traveller? and how doth the heart leap up to meet a meſſage of mercy, when 'tis broken and even ſpent with miſery! when *David* ſaid, *my foot ſlips*, then it follows, *thy mercy, O Lord, held me up*; and who can eſtimate the worth of ſuccouring and ſupporting mercy, at ſuch a pinch? the mothers eye is upon her child, and her hand alſo to ſtay it from falling, or to ſnatch it up ſo ſoon as down; the child ſhall not cry long upon the ground in the mothers hearing, and yet a *mother may forget the ſon of her womb, but God will not forget his children, Iſa.* 49. *ver.* 15. So ſoon as ever Iſrael had cried out, *our bones are dried up, and our hope is loſt, we are cut off for our parts, Ezek.* 37. *ver.* 12. The Lord replies, *Behold, O my people, I will open your graves, and cauſe you to come forth of your graves, and bring you into the land of Iſrael*; When the pangs of new birth are ſtrong and violent, even *ad deliquium animæ*, to the fainting of the ſoul, then doth the comforter come in with his cordial ſpirits, and ſtay's up the ſinking ſoul; when the Jews laboured for life, being ſtab'd to the very heart, *Peter* preſently applies the promiſe, and brings forth the new birth in them, *Act.* 2. 38. when the Goaler was even ſinking into hell, *Paul* claps to him and ſtay's him with this Goſpel-aſſurance, *believe on the Lord Jeſus and thou ſhalt be ſaved, Act.* 16. *ver.* 31. And what follow's? did the plaiſter ſtick? had the word any ſaving work upon this deſparate wretch? yea, ver. 34. *he rejoyced believing in God, with all his houſe*; here's a ſtrange and ſudden change, a bleſſed turn of things! he that juſt now was upon the borders of hell, is now brought within the ſuburbs of heaven, in the joyful apprehenſions of pardoning and accepting grace through Jeſus Chriſt: The out-goings of God in comforting his drooping Saints, and his returns unto them after his withdrawings from them, are not leſſe, or leſſe refreſhing.

ing. How did the Spirit of the Church fail within her, *Cant.* 5. *ver.* 6. when ſhe could not find her dear Redeemer, in his wonted preſence of joy and comfort? yet at the end of the chapter, ſhe find's and feel's Chriſt in her ſoul, and in a full ſenſe of her intereſt in, and her union with him, breaks out into theſe joyful acclamations, *this is my beloved, O ye daughters of Jeruſalem, and this is my friend*, memorable is the ſtory of Mr. *William Cooper*, a *Scotch* Divine, who was early brought into Chriſt, even when he was a *S*chool-boy, and approved himſelf before God and good men, to be a pious, painful, and profitable Paſtour of the Lords flock, his uſual courſe being to preach five times aweek; but this could not ſecure him from Sathans buffettings, being exerciſed with inward temptations and great variety of ſpiritual combats: a ſhort account whereof with the gracious returns of God in mercy to his ſoul, I ſhall give you in his own words, reported by Mr. *Clark in vita patrum*: "Once, ſayes he, "in great extremity of horrour and anguiſh of ſpirit, "when I had utterly given over, and looking for no- "thing but confuſion; ſuddenly there did ſhine, in the "very twinkling of an eye, the bright and lightſome "countenance of God, proclaiming peace, and confirm- "ing it with invincible reaſons: Oh what a change was "here in a moment? the ſilly ſoul that was even now at "the brink of the pit, was inſtantly raiſed to heaven, to "have fellowſhip with God in Jeſus Chriſt: then was I "touched with ſuch a lively ſenſe of a Divinity, and "power of a Godhead in mercy reconciled with man, "and with me in Chriſt, as I truſt my ſoul ſhall never "forget: Glory, glory, glory, be to the joyful deliverer "of my ſoul out of all her troubles forever. How fully doth this preſident ſpeak to the conſideration propoſed! He that was under ſuch an eclipſe of light and comfort, that his ſoul did almoſt dwell in ſilence, now found ſuch ſweet and ſeaſonable out-breakings of peace and joy from the preſence of the Lord, that were to him as life from the dead, and gave him a bleſſed opportunity of praiſing

M. *Clark in vita Patrum.*

praiſing God in the land of the living: How many examples of the like nature may be gathered up? and how many Saints, now alive, can bear witneſſe to theſe things in their own experience? how have the wounded in ſpirit found truth and healing in that paſſage? *Hoſ.* 16. *ver.* 1, 2, 3. *He hath torn, and he will heal us, he hath broken, and he will bind us up: after two dayes he will revive us, and in the third day he will raiſe us up, and we ſhall live in his ſight, then ſhall we know, if we follow on to know the Lord, that his going forth in relieving and refreſhing mercy to his diſtreſſed ones, is prepared,* nay decreed, *as the morning.* First ſuddenly, ſecond certainly, third comfortably, paſt all poſſibility of diſappointment: Sathan and his agents may as eaſily hinder the day from dawning, and the Sun from riſing when the appointed minute for each is come, (both which are fixed by the unrepealable ordinance of the great Creatour, *Jer.* 33. *ver.* 20.) as prevent the dawnings of comfort, or darken the irradiations of the Son of righteouſneſſe, when he is pleaſed to ſhine into the ſouls of his drooping ones: Nay farther, *He ſhall come unto us as the rain, as the latter and the former rain to the earth*; both were certain in the land of Canaan (unleſſe held back in wrath) the firſt at ſeed-time to ſoften the ground, and the latter a little before harveſt to plump and pumple the corn in the ear; in like ſort, as renewing ſo reviving grace is certain: as the former came unto us, to convert us when we were ſinful, ſo the latter ſhall come to comfort us, when we ſhall be ſorrowfull: O precious mercy! read and enlarge this in your own thoughts; and take theſe few hints as helps, which are more inſiſted upon by Mr. *Burroughs.*

Note.

Mr. *Burroughs* Lecture *in loc.*

1. The Time of Gods delivering his people is the morning, he takes the firſt and fitteſt opportunity, after a ſad and dark night.

2. Tis Gods preſence that makes morning to the Saints, all naturall helps cannot do it.

3. Gods mercies to his people are prepared and decreed mercies.

4. The

4. The Saints in the night of affliction comfort themſelves with this, that the morning is a coming.

5. The Church hath no afflictions upon her, but there comes a morning after them.

6. A little before the Saints deliverance out of their greateſt diſturbances of miſery and trouble, the darkneſs of their night is the greateſt; therefore be not diſmayed, although not a ſtarre appears in your night of trouble; for the morning is approaching: that darkneſſe is the Prodromus, it uſhers in the Phoſphorus, the bright morning ſtarre of joy and comfort: neither let the ſcoffing *Iſmaels* of the world take advantage from the drouping of Saints to reproach Religion; for *Pſal. 97. ver. 11. Light is ſown for the righteous, and gladneſſe for the upright in heart:* they have light and gladneſſe *in ſemine*, at their firſt converſion, and at their firſt entrance into a diſtreſſed eſtate: the husbandman ſets a harveſt value upon his land, when the ſeed is harrowed in, becauſe he truſts to the word of Gods Covenant with *Noah:* So may a believer who hath had a ſeed time of grace paſſe over his ſoul, comfort himſelf that he ſhall have his harveſt time of joy alſo: 'tis ſown, and covenant dews will ripen it in due time; and therefore you who think ſo baſely of the Goſpel, and the profeſſours of it, becauſe at preſent their peace and comfort is not come (at leaſt in any meaſure unto ſome, but rather ſorrow and mourning) know it is on the way to them, and comes to ſtay everlaſtingly with them: whereas your peace is going from you every moment, and is ſure to leave you without any hope of ever returning to you again. Look not how the Chriſtian begins, but ends: The Spirit of God by his convictions comes into the ſoul with ſome terrours, but it cloſeth with peace and joy; as we ſay of the moneth of *March*, it enters like a Lion, but goes out like a Lamb: Mark the perfect man, and behold the upright, for the end of that man is peace---O then ye ſervants of the Lord, be much and ſerious in meditating upon recovering and relieving grace under thoſe three particulars mentioned, and you will

Mr. *Gurnall* part 2. of his Chriſtian in complcat armour, pag. 396.

will find excellent advantages thereby; you will live at the beſt rate of a ſpiritual and happy life; which I ſhall evince in three conſiderations.

Conſid. I. You will live beſt to God.

2. You will live beſt to your ſelves.

3. You will live beſt to others.

I. *You will live beſt to God and for God*, if you often remember how near to ſilence your ſouls have been upon a ſpirituall account; if you often meditate in what dark and dangerous paths you once walked; what a load of luſt and ſin you lay under; how thwart your principles and practices were to God and godlineſſe; how you walked in time paſt according to the courſe of this world; *the mundaneity and worldlineſſe of the world*, as the *Syriack* renders it, which is wholly ſet upon wickedneſſe, and lyes ſoak't in ſin; and *according to the Prince of the power of the air, the ſpirit that now worketh in the children of diſobedience*, Epheſ. 2. ver. 2. as a Smith worketh in his forge, and an Artificer in his ſhop; that ye were the devils journey-men, your members as his working-tools, your ſouls as his ſhop, wherein, and by which, he carryed on that curſed trade of ſin; Oh! the ſenſe of this will marvellouſly draw the ſoul after God, and prevail with you to live unto God, which is the great end of living, *Rom.* 14. *ver.* 8. the truth whereof is evidenced in three particulars.

1. *You will live moſt by faith upon God*; you will act faith in a more immediate and fiduciall dependency upon the Lord: *Try and then truſt is the worlds motto*: now when you have a preſent ſenſe upon your ſouls, of what the Lord hath done for you; how and in what methods of grace the Lord appeared to you, when you walked upon the brink of hell, and were ready every moment to drop into the pit: this will work an holy boldneſſe in your hearts, this will anſwer all carnall cavills; it will ſilence all the objections of your diſtruſtfull hearts, and bring up your ſpirits bravely to *Jobs* reſolution, *Job* 13. *ver.* 15. *Though he ſlay me yet will I truſt in him*; he ſhall not be ſo rid of me: I will hang on him ſtill, and if I muſt dy I will

dy

dy at his feet; I, and *remember the wayes of God unto me*, his wayes of grace and mercy and free redemption, when my eſtate was ſad and bad, and therefore under all thoſe ſhowers of arrows, which fly from the Almighty againſt me, and drink up my moiſture, I will roul my ſelf upon him, truſt in him, I, and *he alſo ſhall be my ſalvation*, ſee further, ver. 16, 17, 18, 19.---Oh if any man lives to God, *the juſt man doth, who lives by his faith*, and fetcheth life and ſtrength for his faith from his own experiences: All the world could not ſhake the holy confidencies of Saint *Paul*, when he had argued out the experiences of the grace and good will of God in Jeſus Chriſt unto himſelf and believers, *Rom.* 5. *ver.* 16, 17, 18. then chap. 8. he begins concluſively there is therefore now no condemnation, not one condemnation, and carries it on at that high rate of affiance that *ver.* 33, 34. he doth *arietem mittere*, take the field, and give a generall challenge to all his adverſaries, to plead and preferre what indictments they can againſt him; *who ſhall lay any thing to the charge of Gods elect? who ſhall condemne? who ſhall ſeparate us from the love of Chriſt?* As if he had ſaid, O thou malicious devil, that doſt let fly at me with thy darts! Oh ye deluded Hereticks and infidels that fill my ears with your fooliſh Sophiſmes, and trouble me with your diſputes againſt the Lord my Redeemer; go to them that make a Religion of their opinion, and whoſe belief was never any deeper then their fancies; go to them that never knew what it was to love Chriſt, to deſire after him, to delight in his ſalvation, nor to hope through believing for his promiſed bleſſedneſſe hereafter; theſe you may poſſibly draw away from Chriſt, and make Infidels of them, that were never true Believers; but do you think to do ſo by me? what weapons, what arguments do you think to prevail by? ſhall tribulation be the means? why, I have that promiſe in the hand of my faith, and that glory in the eye of my hope, that will bring me through tribulation: ſhall diſtreſſe do it? why, I will rather ſtick ſo much the cloſer to him that will relieve me in diſtreſſe, and bring me unto his reſt

ἐξέν τδ κατά-κριμα.

Mr. *Baxter*, Spirits without truth. *page* 124.

And ſo this reverend Author proceeds and you may further proſecute in your own thoughts: Oh! that ſoul that hath the advantage of experiences, and wiſely improves the ſenſe of grace received, is bravely fortified againſt temptations to infidelity, and will act faith upon the ſure mercies of *David* the oath and covenant of God in the ſaddeſt conflicts.

2. You will live beſt to God, *Becauſe you will live moſt in the love of God*; when you conſider much, and with much ſeriouſneſs, what God hath done for you, in order to eternity; you will be drawn out in your affections unto God, God will have more of your hearts then he hath of many others, who make as big and bulke a profeſſion as you do; and how can it be otherwiſe, when you faſten this meditation upon your hearts? we might have been in hell in an undone condition, paſt all hope or poſſibility of help from Angels or men, had not God, *who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in ſins, quickened us together with Chriſt*, Eph. 2. 4, 5. when you look upon the whole buſineſs of your ſalvation as tranſacted and carryed on by God, and that in a way of free-grace, rich mercy, and meer good will and love, this will marvellouſly draw out your love to God, for *amor amoris magnes*, love is the loadſtone of love, there is a magnetick vertue in it to draw out the very heart of a beloved perſon, *Cant* 4.9. *Thou haſt raviſhed my heart, my ſiſter, my ſpouſe---thou haſt behearted me*, taken away my heart, as he that hath his head taken away, is ſaid to be beheaded: Oh! Chriſt knew the affections of his Spouſe unto him, and therefore makes a full return of love unto her again: So the Apoſtle 2 *Cor.* 5. 14. *The love of Chriſt conſtrains me*; I am wholly under the power of love, made willing to do or ſuffer any thing, or to be led any whither by this cord of love, that is caſt upon me by the Lord Jeſus Chriſt; indeed the Lord is firſt in affection, 1 *Joh.* 4.19. *He firſt loved us.* The air receives its light from the Sun, the Sun muſt firſt ſhine and ſend forth his beams before the air can be radiant: So the

Lord

Lord muſt ſet in ſome ſence of good will into the ſoul, before ſhe ſtirs out in affections unto him; but now, when *ſhe comprehends with all Saints, what is the breadth and length, and depth and height, and knows the love of Chriſt which paſſeth knowledge*, Eph. 3. 18, 19. and lives in the ſenſe of Gods peculiar and diſcriminating love unto her: Oh! this fills her with holy affections unto the Lord, the Church is then ſick of love; *David* cryes out, *O how I love the Lord!* my heart is ready to break, it is ſo full of love to God; I cannot make a narrative of my love, it is ſo vaſt, ſo boundleſs unto God: This fixeth the creatures love upon God, the ſtability of the Saints love doth very much ariſe from this; Satan will have a hard pluck of it, to pull a truely-loving-believer from the arms of his beloved Jeſus, when he remembers that love *of his firſt eſpouſals*, how Chriſt took upon him, and waſhed him from his blood, and ſpake peace to his wounded, ſelf-condemned ſoul; when he remembers the ſtraights that his Jeſus brought him out of, and the miſeries which he reſcued him from, when he thinks thus with himſelf, Oh what ſhould I have done, if I had not had a Chriſt? what ſhould I have done in my fears and griefs? what ſhould I have ſaid to an accuſing conſcience? how ſhould I have eſcaped the jaws of the devourer? Oh! theſe reviews do mightily renew his love, theſe thoughts and remembrances do kindle ſuch a ſtrong and ſacred fire of love in his heart, that many waters cannot quench it, and all temptations to break with Chriſt are made invalid: It is the heart and not the head that holds Chriſt faſt; I held him and would not let him go, ſays the Church, *Cant.* 3. 4. Love will hold Chriſt, when reaſon alone will let him go, *Rom.* 8. 35. *Who ſhall ſeperate us from the love of Chriſt?* *Paul* puts the queſtion in this verſe, but draws up a peremptory concluſion, and that with a full aſſurance, *verſe* 38, 39. *I am perſwaded that neither death nor life, nor angels, nor principalities, nor powers, nor things preſent nor things to come, nor height nor depth, nor any other creature ſhall be able to ſeparate us from the love of*

Calvin. Beza. &c. Piſcator. Ambroſe. Auguſt. Erazmus. Dodate. Great *Annotations* of the Aſſembly. Mr. *Baxter*, Spirits witneſs to Chriſtianity *page* 121.

God which is in Chriſt Jeſus our Lord; Expoſitors do much differ, about the ſence of theſe words, ſome underſtand them as ſpeaking of Chriſts love to us; ſome of the ſenſe and feeling of Chriſts love unto us: others of our love to Chriſt, or in a conjunct ſenſe, both of Chriſts love to us, and our love unto Chriſt: But ſurely the Apoſtle ſpeaks at this rate: what can unclaſp thoſe mutual embracements between Chriſt and his people? or what can ſeparate us from Chriſt, by withdrawing or deſtroying our love to him, and conſequently turning his love from us? we have many aſſaults, but all in vain; for when a Believer reflects upon what Chriſt hath done for him, conſiders the death, reſurrection, and interceſſion of Jeſus Chriſt, with the precious fruits of all unto his ſoul, and that out of pure love, who deſerved to be an object of eternal hatred, this makes the pulſe beat quick and high in holy affections to the Lord Jeſus: And the want of this due reflection upon what by nature we were, and what now by grace we are, daſheth the riſing flames of an holy affection in us to the Lord Jeſus.

3. You will live beſt unto God; becauſe, *You will live moſt in thankfulneſs unto God*, when you live in the ſence of what God hath done for you; it is the conſideration of divine grace and mercie which drawes out the ſoul in praiſes unto God; the thoughtfull Chriſtian is the thankfull Chriſtian; he that pondereth moſt upon mercies, prayeth God moſt for mercies: Oh! when you take a ſerious review, of that change which is upon your hearts, of the drawings of your ſoules heaven-ward, and holineſs-ward; and compare time with time, ſtate with ſtate, what you were, with what you are; how once you affected ſinne, but now abhor it; how once you loathed Ordinances, but now you love them; how once the wayes and people of God were diſtaſtefull unto you, but are now delightfull; how little you had once to ſhew for heaven, and how much you have now through grace to ſhew againſt Hell; Oh! this will give the heart a notable vent, and fill the cup of praiſe up to the brim;

brim; *Pſal.*103. ver.1,2,3. *Bleſs the Lord, O my ſoul,* (ſayes holy *David*) but doth he ſtay here? no, *and all that is within me bleſs his holy name*; every inſtrument muſt be put into tune; every muſical key muſt be touched, every fret muſt be ſtopt, and every ſtring muſt be ſtruck to ſound forth the praiſes of God --- nay again; *Bleſs the Lord, O my ſoul,* and why ſo? what's the reaſon of this thankfulneſs? O ſoul? thou haſt great cauſe to be thankfull, For,

1. He forgiveth all thine iniquities, thou hadeſt the the guilt of many and great ſinnes upon thee, which would have ſunk thee down into Hell, and *Jehovah* hath given thee pardon of them all: nay farther,

2. He healeth all thy diſeaſes; thou waſt full of noiſome and unclean diſtempers, many running ſores of filthy luſts, and *Jehovah* hath vouchſafed healing grace unto thee: Thou art now a juſtified and a ſanctified perſon.

3. Thou art now redeemed from Hell and deſtruction, and weareſt the loving-kindneſſes and tender mercies of God as a royal Diadem, upon thy head, and therefore *Oh my ſoul, bleſs, bleſs, bleſs Jehovah*: Oh if ever we come to ſuch a ſence of pardoning, healing, redeeming, crowning, ſatisfying, and renewing grace from the Lord, as *David*, we ſhall then take up *David*'s harp, and awake our glory to the praiſes of a good God: could we but faſten this upon our ſpirits, that diſtinguiſhing grace hath ſevered us from thoſe heaps of rubbiſh that we were mingled with, and cull'd us out from the rabble of the world, that we were herded with; our ſpirits would be turned to this evangelical duty, and ditty; and if ſo, how like heaven it ſelf would the Church look? how would the militant, reſemble the triumphant *Jeruſalem*? and how would every nook of the Goſpel-world ring with the praiſes of God: The livelieſt embleme of heaven that I know upon earth, is, when the people of God, in the deep ſence of the excellency and bounty of God, from hearts abounding with

Mr. *Baxter*, Part 4 *Saints Reſt*, page 134.

with love and joy, do joyn together both in hearts and voices, in the cheerfull and melodious ſinging of his praiſes.

4. You will live beſt unto God, becauſe *You will live moſt to the glory of God*, ſence of grace received will enflame you with a greater zeal for God, and will put every wheel into motion: We are naturally ſlow to action upon the beſt account; the beſt drive on but heavily; few drive at *Jehu*'s rate; very few there be, whoſe ſoules make them *as the chariots of Aminadab*; that make haſte in Gods work, *like the roe, or young hart upon the mountains of ſpices*. If ever Chriſtians drove heavily, the Chriſtians of this age do; if ever the elementary conſtitution of the Church was earth and water, now it is, little of fire appears, unleſs in unhappy contentions and animoſities, or elſe in love to the world; and thus, moſt are red hot, their affections all on a flame; the Lord quench them: But Oh! where is their zeal for God? where is the courage, activity, and reſolvedneſs for God? where's the minding of the things of God, and holy contendings for God, which the Puritans of old (that were Puritans of the good old way) have diſcovered? there is too much of the *Laodicean* ſpirit; too many *Gallio*'s amongſt us; men are high indeed to enthrone their own opinions, and perſwaſions, whileſt Religion, in the main duties of it, is neglected, they are exact in *tything mint, and commin, and anniſe, whileſt judgement, mercy, and faith, the weightier matters of the Law are neglected, Math.*23. verſ.23. The great Zealots of the times are for the moſt part men of corrupt and Heterodox Judgments, who are violent enough to impoſe their Errours and falſe conceptions (the Lord take them off from their ſpeed, leaſt they outrun the Conſtable, as they have done the Covenant) He's a ſtranger in Iſrael, that knows not theſe things, and he's no true ſon of Zion, that doth not bewail them; but now would we have the water run in the right channel? would we have our ſpirits up in a right zeal for God? let our meditations be

be often and ſerious upon what God hath done for our ſoules; Oh when a Saint fetcheth oyl from experienced loving kindneſſes, it makes the wheels run glib; when he argues; Hath God done thus and thus for me? hath he left others of my kindred, of my contemporaries, of my acquaintance, (who had the ſame advantages of Education, Ordinances, and Goſpel-Opportunities with me) in ignorance and unbelief, and hath he enlightened me? called me? wrought faith in me? appointed me to obtain ſalvation by Jeſus Chriſt? and ſhall not I be active for Chriſt? ſhall I ſit ſtill brooding over a patch of this baſe world, or drive on the intereſt of mine own honour or advantage, when the name of God is blaſphemed, the honour of Chriſt is empeached, Goſpel-truths are corrupted, Goſpel-Ordinances reviled, and the way of God evil ſpoken of? did *Cræſus* his dumb ſon cry out for the life of his father, and ſhall I that can ſpeak, now be dumb? *Do I thus requite the Lord? is this my kindneſs to my friend Jeſus?* Saint *Paul* had another ſpirit, (like that of *Caleb*) 1 *Cor.* 15. ver. 8. *laſt of all he was ſeen of me alſo*, ὤφθη κἀμοὶ --- the emphaſis lies in Me, there's an accent upon that word, of Me, vile Me, wretched Me, ſinful me, unworthy Me, who was a blaſphemer, a perſecutour, and an injurious perſon; but by the grace of God I am what I am; by the Grace, free grace, and rich grace of God, I am a choſen veſſel, a ſervant of the Lord, a believer, an Apoſtle of Jeſus Chriſt, and what followes? doth he lap up this talent in a napkin? doth he ſing a *requiem* to his ſoul? and bid her take her eaſe? no (ſaies he) *his grace which was beſtowed upon me, was not in vain, but I laboured more abundantly then they all:* minde here, how the ſenſe of grace received carries out his ſoul in activity, for God to labour, yea to abound in labour, for *from Jeruſalem round about to Illyricum, he fully preached the Goſpel of Chriſt*, and wrote more Epiſtles then all the other Apoſtles did, hence he exhorteth the Saints *verſ.* 58. *alway to abound in the works of the Lord:* Oh ſure, there would not be that ſelfiſhneſs and

and ſloth among Chriſtians, if this courſe was duely practiſed: a draught of this wine taken next thy heart every morning, would make *the lips of them that are aſleep to ſpeak*, Cant.7. *verſ.9.* it would ſhew its ſtrength and generoſity, in a wakening and enflaming the ſpirits of believers, ſo that the moſt dull and ſlow of ſpeech, would there be made good and eloquent ſpeakers in the cauſe of God, and thus *live beſt to God.*

II. *You will live beſt to your ſelves, to your own ſpiritual advantage, if you live much in the ſence of grace received*: Gain is a great incitive unto action: what will you give me? was *Judas* his queſtion, and is too much the compaſs by which many ſail; Chriſtians are generally prudent and providential in their family proviſion: That advice of the Apoſtle, *Rom.* 12.17. *Provide things honeſt in the ſight of all men*, is followed by moſt, and may be without blame, if the care be moderate and the proviſion be of things honeſt, that is, if Chriſtians follow lawful callings, and ſo play above-board that they be not afraid who ſee what they do, nor aſhamed to be accountable to man for every penny which they return, when they fear neither ſin nor ſhame, though all men were eye witneſſes to their way of trading; theſe are things honeſt indeed, and if Chriſtians onely provided theſe, the mouths of many would be ſtopt: yet I will ſhew you a more excellent way: ſurely thoſe things which tend to the well-being of the ſoul, to the enriching of that, and filling your coffers with grace and comfort, thats the way, theſe are the τὰ καλὰ the honeſt and good things which Chriſtians ſhould trade in, and turn every ſtone to obtain: now there is no way will ſooner do it, and with more ſafety then that which is mentioned, that will bring in the quickeſt returns, as will appear in theſe particulars, if rightly improved.

1. You will live beſt to your ſelves upon this account, *Becauſe you will live moſt off from ſin*; ſence of pardoning and redeeming, and renewing grace, gives a notable check to luſt, and marveilouſly banks up corruption, *Rom.* 6. 1, 2.

What

What ſhall we ſay then? ſhall we continue in ſin? we that are juſtified by faith, & ſo have peace with God through Jeſus Chriſt, ſhall we continue in ſin? we that have a ſurer ſtanding in grace through Jeſus Chriſt then *Adam* had, when he had his ſtanding in innocency, ſhall we continue in ſin? we, who when we were enemies were reconciled to God by the death of his Son, who ſhall be ſaved by his life, and having now received the atonement, do joy in God, yea, rejoyce in hope of the glory of God, having the love of God ſhed abroad in our hearts by the holy Ghoſt which is given unto us, ſhall we continue in ſin? Οὐ μὴ γένοιτο---God forbid: *How ſhall we, who are dead to ſin live any longer therein?* that were unreaſonable, and to an ingenuous renued nature, impoſſible: Oh! when a Saint ſeriouſly reads over the counſels of God *miniſtred not with ink and paper, but with the blood and ſpirit of his eternal Son*, and that in a way of free-grace and rich mercy, his heart muſt needs riſe againſt ſin, if it be in a right frame: when he argues it out thus, was I born a child of wrath, within a hairs breadth of hell? *Did ſin and death paſs upon me and over me from Adam? was I under judgement by one perſon, and one ſin to condemnation, and have I received abundance of grace, and of the gift of righteouſneſs to reign in life, by one Jeſus Chriſt?* And ſhall I ſin againſt ſuch a God? againſt ſuch grace? Oh far be it! did we often remember the dreadful terrors we lay under at our firſt awakening; the doleful pangs of new birth; the bitter wormwood wine, which we drank in many and large draughts, at our firſt repentance and ſorrow for ſin, the ſad fears of hell and wrath which overwhelmed us; and then conſider the riches of that grace, which hath appeared to us, in converting, quickning, quieting, comforting and ſecuring our ſouls againſt wrath to come, we ſhould find them ſingular, yea, ſovereign antidotes againſt ſin, and may herewith put to ſilence the moſt audacious and importunate luſts: See how the Apoſtle (the weapons of whoſe warfar were mighty through God, to pull down the ſtrong holds of ſin) grapples with the national

and common ſin of *Corinth* ? 1 *Cor.*6.13,14. *ad finem* : and that was fornication and uncleanneſs (a fleſh-pleaſing ſin, natures minion) a ſin for which *Corinth* was famous all over the world, having ſtore of Stews, and Brothel-houſes, and a temple dedicated to *Venus* full-ſtockt with notable harlots, yet the Apoſtle uſeth this way of Argumentation to bring them off (I mean the *Corinthian* Profeſſors) from all unclean practices, he lays before them.

Firſt, Their former eſtate, how they were immerſed in that ſin of uncleaneſs, and carried away with the torrent of thoſe luſts, ſome of you *were fornicators, adulterers, effeminate.*

Secondly, The dangerous condition of thoſe perſons who lye and dye in thoſe ſinful practices : *they ſhall not inherit the kingdom of heaven.*

Thirdly, The precious mercy of God unto them in recovering, renewing, pardoning and healing grace, *verſ.* 9. *Te are waſhed, ye are ſanctified ye are juſtified in the Name of the Lord Jeſus, and by the ſpirit of our God.*

Fourthly, Their union with Chriſt and their engraffment into Chriſt, *verſ.* 15. *Know ye not that your bodies are the members of Chriſt ? Shall I then take the members of Chriſt, and make them the members of an harlot*? God forbid.

Fifthly, The indwelling of the holy Spirit, whereby their bodies are conſecrated to be the temples of God, *Know ye not that your bodie is the temple of the Holy Ghoſt, which is in you, whom ye have of God ?*

Sixthly, That theſe bodies of theirs ſhould *be raiſed up by the power of God at the laſt day*, verſ. 14. And now what is the anſwer of a gracious heart to theſe arguments ? It is true, I have lived in uncleanneſs ; that ſin, unpardoned, excludes from heaven ; but through free-grace I am redeemed by the Lord Jeſus and incorporated into him as a member into the head; my body is the temple of the Holy Ghoſt, and it ſhall be raiſed up at the laſt day, faſhioned like unto the glorious body of my dear Saviour : And ſhall I ſoil my ſelf again in the ſink of my former un-

uncleanneſs? Shall I ſpot my robe again, which hath been waſhed and made white in the blood of the Lambe? Shall I proſtitute a member of Chriſt, and defile a temple of the holy and eternal Spirit of Grace? Oh no! I will not, I dare not: Surely ſuch arguings will bring forth ſuch reſolutions, as to an hatred of ſin, and love to holineſs, if we rightly improve them: *If* Scipio *an heathen rejected the offer of an harlot, with* vellem, ſi non eſſem Imperator, *I would if I were not a General*; A Saint may much better with *à nolo, Chriſtianus ſum*---I will not, I am a Chriſtian: this is the firſt benefit you will receive from your keeping up a lively ſenſe of grace received, and ſurely you do then live beſt to your ſelves when you live freeſt from ſin: For,

Lætâ venire, venus triſtis abire ſolet.

1. You will then be freeſt from the rod, a towardly child is not often laid over the knee, nor a cloſe-walking Chriſtian often under the rod; ſin uſually bringeth forth ſufferings, *Pſal.* 89. 30--- *If his children forſake my law*, then *verſ.* 32. *I will viſit their tranſgreſſion with the rod, and their iniquities with ſtripes.*

2. You will have quicker and ſafer returns of your prayers: the dutiful child ſooneſt ſpeeds in his requeſts, *Pſal.* 66. 18. *If I regard iniquity in my heart, God will not hear my prayers*; and the Apoſtle teacheth us, that the way to draw nigh unto God, with aſſurance and acceptance, muſt be this, *To get our hearts ſprinkled from an evil conſcience, and our bodies waſhed with clean water, Heb.* 10. 22.

3. You will keep up cloſeſt and ſweeteſt communion with God; the obedient child lyes moſt in his fathers boſom, 1 *Joh.* 1. 6. *If we ſay we have fellowſhip with God and walk in darkneſs, we lye*, but verſe 7. *If we walk in the light, as he is in the light, we have fellowſhip one with another*, God and we; our *fellowſhip is with the Father and with his Son Jeſus Chriſt.*

4. You will have cleareſt and fulleſt evidences of your heavenly inheritance, when the eldeſt ſon pleaded, *Luk.* 15. 29. *That he never tranſgreſſed at any time the command-*

ment of his father: preſently the reply of the father is, *All that I have is thine*, and when *David* feaſted the wayfaring man with *Uriahs* Ew-lambe, the joy of his ſalvation was loſt as to the ſenſe and comfort of it, *Pſal.* 51. 12.

5. You will live in the neareſt reſemblance of heaven, which conſiſteth in a perfection of holineſs, glorified ſouls are termed, *Spirits of juſt men made perfect*, Heb. 12. 23. *Anſelme.* Hence he expreſſed himſelf thus, That if ſin ſtood on the one hand, and hell on the other, he would chooſe hell rather, if it might be without ſin, then heaven with ſin.

2. This ſerious reflection upon what the Lord hath done for you, will be of excellent uſe *to keep your ſouls cloſe with God, it will work your hearts into a ſteady frame*, and ſure, you will live beſt to your ſelves, when your hearts are moſt fixed upon God, and moſt fixed for God; it is a ſingular mercy to be ſtanding Chriſtians in falling times: this ſtability of ſpirit is much valued by God, and receives much in way of ſpiritual incomes from God, *Apoc.* 3. 7. to the 13. the contrary is much diſliked by the Lord, *Pſal.* 78. 8. the people of Iſrael are charged with this crime, *that they ſet not their heart aright, and that their ſpirit was not ſtedfaſt with God*, and verſ. 9. *The children of Ephraim being armed and carrying bows, turned back in the day of battail*; bewraying their falſe-heartedneſs to and faint-heartedneſs in the Lords quarrel: Ah how is the Scripture ſadly made good in our days! We have hearts bent to back-ſliding, revolting ſpirits from the truths, ways, and cauſe of the Lord Jeſus: though the Lord hath opened his Goſpel-Magazine amongſt us, given forth his ſpiritual armor in all the pieces of it, furniſhed us with a gallant train of Artillery, formed us into compleat bodies, put us under the conducts of skilful leaders, given us the advantage of winde and hill, and the ark of his preſence hath marched in the middeſt of us; yet what diſhonorable retreat have many of us made? how have we flung down our Arms, and forſooke our

our ſtandard in the day of battel? nay, how have we been like a routed Army, ſcattered here and there into ſmall parties, and all endeavors as yet, prevail not to rally us again? what a full comment is *England* upon, and how parallel unto that *Eze.* 34. 5, 6. *They were ſcattered, and became meat to all the beaſts of the field, when they were ſcattered: my ſheep wandered upon every mountain, and upon every high hill*: let us make a little ſtay and gather up ſome obſervations: As,

The ſwarm is up and ſetled in ſo many parts that it will be very hard to bring them again into one Hive, Mr. *Vines.*

1. That the word of God is the walk of Chriſts ſheep, the Scriptures of truth ſet boundaries to their Paſtures.

2. Every departure from the word in judgement or practice is an aberration; the ſheep that ſeek paſture beyond the bound of Scripture are ſtraglers.

3. That the ſheep of Chriſt, eſpecially the fat and luſty of them, are apt to wander; to go beyond their bounds, and in ſome things, to depart from their flock and fold, but I would not be miſtaken, as though I interpret the departure of conſcientious Chriſtians, from the common road of carnal Goſpeling, or from the foot track of formal profeſſion; nor yet their declining communion with the whole rout of profeſſors at large in that peculiar Ordinance of the Supper, to be a departure from the flock and fold of Chriſt; for, in this their breathing after Goſpel-purity, they walk agreably to a Goſpel-rule; but when a people run into deſtructive errors, and take up opinions or practices, inconſiſtent with the truth and holineſs of the Goſpel; this I call a wandering from the flock and fold of Chriſt.

1 Cor. 5. 11. Cha. 10. 16, 17.

4. When ſheep begin to wander, and are got out of their uſual walk, ſo inobſervant are they, that they ſtraggle over all mountains and hills, and know notwhere to ſtay, nor how to return home again, how ſadly and how often hath this been evidenced in our days? what errors new or old have not been taken up and entertained by ſome of the Nation? how have ſome wandered from mountain to hill, and knew not where to ſit down? and how far have they ſtraggled out of their knowledge, that they knew not how to get back again?

5. That

5. That wandering ſheep become meat to every beaſt of prey; ſingle ſheep and ſilly ſheep, when they are from under the care and overſights of their keepers can hardly ſave themſelves by flight or fight from the evening wolves; how ſuddainly have many been caught in our days, *Joh.*15.6.

6. That there are many beaſts of prey, which lay wait for wandering ſheep to devour them; Foxes and Wolves have been always ſtirring, and are not many now a days? Wolves in ſheeps cloathing, who have cunningly dreſt up their opinions with ſuch an Evangelical trimming, that nothing of the Wolf appears, even to them which hold him by the ears.

7. That it is much blame-worthy in ſhepherds, when they ſuffer their ſheep to go aſtray, and run themſelves into danger: the Lord chargeth high, as a piece of great unfaithfulneſs in the over-ſeers of his flock, when through their default his ſheep do ſtraggle, and become a prey to the beaſt of the field: you may hear him expreſſing himſelf in words of greateſt diſtaſt. *Ezek.*34.10. *Thus ſaith the Lord God Adonai Jehovah, or Jehovah who is your Lord, behold I am againſt the ſhepherds, and I will require my flock at their hands, and cauſe them to ceaſe feeding my flock:* tis known to moſt, that in Scripture-language, Magiſtrates and Miniſters are termed ſhepherds, and have in their reſpective capacities, a joint over-ſight of the flock committed unto them by the chief ſhepherd; but alas! how have ye Magiſtrates ſhuffled off the care of the flock to the Miniſters? and how have the Miniſters ſhifted back the over-ſight of it to the Magiſtrates? and betwixt them both, many ſheep have wandered, and ſome have been worried: Though moſt were deſirous that the Foxes ſhould be taken, yet it came under diſpute, who ſhould take them; and though at all hands it was agreed, that deceiving *Jezebel* ſhould be dealt withal, yet how and by whom, hath hitherto been the queſtion: Ask the Magiſtrate and he will tell you Miniſters muſt do it by the ſword of the ſpirit: and ask

the

the Miniſter and he will tell you that the Magiſtrate muſt do it by the ſword of his civil power: And whilſt we have been diſputing what to do, and who ſhould do it, errors have ſadly ſpread, and a conſiderable part of the flock hath ſtraggled, and is become a prey to the beaſts of the field: the blame whereof is laid by ſome at the Magiſtrates door, upon account of his tenderneſs and gentleneſs of ſpirit, and countenance to ſuch as differed onely in diſciplinary points, refuſing to eſtabliſh by his civil ſanction, that way of diſcipline, as univerſal and impoſing upon all, which they own, and would enthrone as the government of the Lord Jeſus: as alſo for their remiſneſs and too much indulgence to evil perſons and opinions, in not puniſhing the one nor ſuppreſſing the other, which amounteth to a toleration: And many charge the blame hereof upon the Miniſtry, by reaſon of moroſe, auſtere, and rigid carriage toward thoſe, who differ from them in the way of diſcipline, or onely in ſome leſſer doctrines, that are not fundamental; or becauſe they remit much of that care, watchfulneſs and overſight, which the duty of their places, and the preſent neceſſity obliged them unto, but the day will declare it: and tis not good for either to plead not guilty: the Lord help us to mourn, that the folds are broken up, and that the flocks are ſcattered: The Lord teach us all our duty, and by his own ſpirit in the word, determine that great queſtion, what is to be done, and by whom; *That the ſick may be healed, the broken bound up, the loſt may be ſought up, thoſe that are driven away may be brought again, and the reſidue ſecured againſt future ſcattering*: And the Lord give ſtability of ſpirit to his people, that they may be kept from toppling in theſe tottering times, when ſo many backſlide, ſome in profeſſion not in opinion, ſome in opinion who yet retain a profeſſion, and ſome in opinion and profeſſion both, ſtepping into Religion without any precedaneous and inward change, and ſo ſoon in, ſoon out; making that good 1 *John* 2.19. *They went out from us becauſe they were not of us*: And now, you will finde, upon

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plue trial, this an excellent means to fix your ſpirits, when you read over thoſe acts of grace, which the Lord hath drawn out upon your hearts in the blood of his own Son: How did this fix the Apoſtles, *Joh.6.67. Many of the diſciples went back, and walked no more with the Lord Jeſus*, upon which he puts the queſtion to them, *will yee alſo forſake me?* there was need of ſuch a queſtion: for, *Nemo errat ſibi-ipſi, ſed dementiam ſpargit in proximos*, the heathen could ſay, no man errs to himſelf, but evil men and erring, do ſpread their madneſs unto their neighbors; as weeds endanger the good corn, bad humors the good blood, and an infected houſe the whole neighborhood; Therefore the Lord Jeſus tryes their pulſes, whether this great defection had not tainted them with ſome infection; and behold the fixedneſs of their ſpirits in *Peters* reply, *Lord to whom ſhall we go? thou haſt the words of eternal life, and we believe and are ſure that thou art the Chriſt the Son of the Living God*; we have certainly and experimentally known, by thoſe glorious works which thou haſt wrought before us, and by the ſaving communication of thy grace, and light unto us, when we were in a dark and dead eſtate, that thou art Chriſt the Son of the living God, and therefore we will not leave thee: this cemented and knit their hearts unto Chriſt: it was a brave ſpeech of old *Polycarpus*, when the Proconſul perſwaded him to deny the Lord Jeſus, *Eighty and ſix years have I ſerved Chriſt and he never did me hurt but good, and ſhall I now deny him?* Oh! abſit, God forbid, Thus Saint *Paul* argues back the *Galathians*, *Gal.3.1,2. O fooliſh Galathians, who hath bewitched you, that ye ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you? This onely would I learn of you, received ye the ſpirit by the works of the law, or by the hearing of faith*, &c? Oh did ye much and often read over the paſſages of divine love unto you, and would be true to your own experiences, it would antidote you againſt many errors of the times, and keep your hearts cloſe with God.

Seneca.

ἐγνώκαμεν.

See Mr. *Baxter* in loc.

3. This

3. This ſerious recognition and review of the Lords mercies, *brings moſt comfort unto the ſoul*; and ſure he lives beſt to himſelf, who lives moſt to his own comfort, a life of comfort is the ſweetneſs, the deſireableneſs, and life of life, *What is life to the bitter in ſoul? which long for death, and dig for it more then for hid treaſures? which rejoyce exceedingly, and are glad when they finde the grave*, Job 3. 21,22,23. And what comfort have men in living (upon a natural account) *when thoſe dayes are come, wherein they ſay, we have no pleaſure in them*, Eccl. 12. *ver.* 1. and is it not ſo in a ſpirituall ſenſe? a wounded ſpirit who can bear, but a good conſcience is a continual feaſt, and *the Kingdome of God is righteouſneſs and peace, and joy in the Holy Ghoſt*, Rom. 14. *verſ.* 17. Then do we come neareſt heaven, and live in the ſuburbs of it, when we are filled with peace and joy in our ſoules, when we experience a ſedateneſs and ſerenity of ſpirit, rejoycing in hope of the glory of God: now ſence of grace received doth marvellouſly comfort the ſoul.

1. In our addreſſments unto God by prayer, when we have any requeſt to make at the throne of grace, this will work a παῤῥησίαν, and holy boldneſs of ſpirit in us, we may encourage our ſelves to hope, that we ſhall ſpeed in our deſires, and have acceptation in heaven, when we conſider that God hath manifeſted the love of a father, and given the portion of a childe unto us; how he ſought us up when we were gone aſtray, met us with a welcome home at our returne, and claſped us in the embraces of his paternall affections; when we have the robe and ring to ſhew, the ſpirit of Adoption which cryeth Abba, Father, and therefore *if parents that are evil know how to give good things to their children, much more will our heavenly father give the holy Ghoſt to us that ask him*, Luke 11. *verſ.* 13. *even* ἀγαθὰ --- *good things*, yea, all good things, for the Holy Ghoſt, is a comprehenſive and ſuperlative terme; all good things, and that which is more then all beſides; ſure, we ſhould not have that liſtleſneſs and loathneſs unto prayer, that heart-deadneſs in prayer,

See Mr. Tra. in Matth 7. verſ. 11.

and thoſe dead hopes, as to expectancy of comfort from prayer, if we were much and often in the meditation of Gods love; Oh tis an excellent heart preparatory unto prayer and the readieſt way to find the returnes of our prayers: while prayer ſtandeth ſtill, the trade of Godlineſs ſtands ſtill alſo, and ſoul-wants are great and many; all good comes into the ſoul by this door, and all true treaſures by this Merchants ſhip: And ſure, they who have their hearts ſprinkled from an evil conſcience, and their bodies waſhed with pure water, that have the ſence of juſtifying and ſanctifying grace, have boldneſs and heart-willingneſs, to enter into the Holieſt by the blood of Jeſus, and may draw near to God with full aſſurance of faith, *Heb.*10.*verſ.*19,22. in which the life of comfort doth much conſiſt, and by which it is much preſerved in the ſoul.

Care h's Pius cum Deo quam hominibus loquitur.

2. This heart-commanding will give you comfort in your attendance at the poſts of wiſdome, O when you ſit at the feet of Jeſus in his teaching ordinances, and your hearts are heated and heightened with a ſerious meditation upon the truth and work of grace, you'l taſte comfort in every word, and draw ſweetneſs out of every dug, if ſin be roundly dealt withall, and the arrowes of the Lord be keen to ſtrike through the very heart of a luſt, you will rejoyce in it, becauſe 'tis done againſt an enemy: ſin and you are now implacably fallen out, and therefore, you dare ſpeak in the words of the Pſalmiſt, *Pſal.* 139. *ver.* 21, 22. *Do not I hate them which hate thee? and am not I grieved with them which riſe up againſt thee? I hate them with a perfect hatred, I count them mine enemies:* Indeed, in a ſenſe, we are to love our enemies but thoſe that would draw off our hearts from the Lord and looſen our affections from holineſs, as ſin would; Oh they are enemies indeed; and we ſhall bleſs God, when the word wounds them deepeſt, that they bleed and breath out their laſt. Time was, when we had ſecret heart-riſings againſt the word, when a reproof came

came too close, and *Ahab*-like we have hated the *Micaiah*, and have gone home to our houses heavy and displeased, because of the word which hath been spoken unto us, 1 *Kings* 21. *verſ.* 4. I, but now we take pleasure in a sin-wounding Sermon, a lust-taming discourse, when the word gets a leg or an arm from the body of death; so when impenitency is reproved and sentenced, we shall be comforted, when we find that God hath given us soft hearts, *and granted repentance unto life*, Acts 11. *verse* 18. --- If Gospel unbelief be threatened, and the wrath of an eternal God denounced, our hearts will be comforted by a reflection upon our faith, of which *Jesus Christ hath been the Author, and will be the finisher*, Heb. 12. *ver.* 2. nay, if the bottomless pit be opened, and a vision of that brimstone-lake, belching forth smoke, and sulphur, be presented, the sight whereof makes the sinners of *Zion* afraid, and surpriseth the hippocrites, with sinking fears, crying out in the greatness of their distress, *who amongst us shall dwell with devouring fire? who amongst us shall dwell with everlasting burnings?* Isa. 33. *ver.* 14. our hearts will feed upon this sad truth, with comfort, when we know, that with *Noah* we are in the ark, and with *Lot* we are in *Zoar*, waiting for our *Jesus from heaven, who hath delivered us from wrath to come*, 1 Thes. 1. *verſ. ult.* The Devil is called λέων ὠρυόμενος, a *roaring lion*, roaring after the prey; but our comfort is, that the Lord Jesus is λέων ὁ ῥυόμενος. the Lion of the Tribe of *Judah*, which rescueth us from the paws of this Lion: Nay farther, if Gospel priviledges be displayed, Gospel-promises be applyed, Gospel-treasures be opened, and the name of Christ like oyntment be powred forth, we may by an Act of believing grasp at all, and say, *all is ours, we are Christs*, 1 Cor. 3. *ver. ult. yea Christ is ours*, Cant. 5. *ver. ult.* In a word, if the state of after blessedness be discovered upon, and heaven in all its glory be revealed, according to frail man's utmost capacity, to apprehend it, O it will be matter of heart-rejoycing to us, when our souls can go up to God with that triumphant Eulogy, 1 *Per.* 1.

ver.3,4,5. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a liv ly hop', through the reſurrection of Jeſus Chriſt from the dead, to t'is inheritance incorruptible, and undefiled; and which fadeth not away, reſerved in heaven for us, who are kept by the power of God through faith, unto ſalvation, in every truth*, the ſence of grace received, will give in comfort to a believer; Oh try this, and you will find a ſweetneſs in the word however diſpenſed; This alſo will render your approaches to the Lord's Table, more acceptable to the Lord, and more comfortable to your own ſoules; for having tried the truth, and coming in the ſence of grace received, you may lift up your hearts with chearfulneſs, and humbly expect, *that the cup is the new Teſtament in the bloud of Jeſus, for the remiſſion of your ſins*, Matth.26. *v.*28. that all the benefits of the new Covenant, even the whole purchaſe of Chriſt's paſſion, are ſealed up unto you; if, to this worthineſs of perſon, you add the worthineſs of preparation alſo, *You ſhall then find his fleſh to be meat indeed, and his bloud to be drink indeed*; as living men, and of ſound conſtitutions find ſavour and nouriſhment from their food they take, when the dead find none, and diſtempered perſons, but little; ſo ſhall you finde food and growth in that ordinance, when 'tis *mors in olla*, the ſavour of death unto death, to the dead Formaliſt, and gives forth little ſweetneſs, or ſavour to the ſenſleſs and ſleepy Chriſtian; Oh then, as *Deborah* beſpake her ſelf *Judg.*5. ver. 12. *Awake, Awake Deborah*, ſo ſay I, Awake, awake up your glory in thankfulneſs to the Lord, ſtirre up your ſelves, and graces, lean by faith upon the bleſſed boſome of your Jeſus, cleave to his Croſs, and ye ſhall *ſuck honey out of this rock, yea oyl out of this flintie rock*, Deut. 32. *v.r.* 13. and thus commemorating the death of Chriſt, by thoſe lively reſemblances of his death, you may life up your hearts with comfort, *to look for, and love his appe.ring.*

4. This ſerious reviſal of formal incomes and experiences from the God of all grace, in wayes of grace to your

your ſouls, will up-heap your hearts with lively and laſting conſolations in every eſtate; it is like the Woolf, which will draw a threed of comfort, through the whole warp of a Chriſtians life; as might be cleared in many inſtances; to name a few---

1. Are you under breaking afflictions from the Lord in your perſons or families? doth deep call unto deep? and are the banks of cuſtodient providence, ſo broken down, that all his waves and billows do flow over you? why, what comfort and reviving will the ſenſe of grace received bring into your ſouls? when you minde that witneſs within you, that you are the children of God, you may look upon all your afflictions as the rod of a Father, and his end in all to be *the taking away of ſin*, Iſ. 27. 9. not by ſatisfaction (for that's the peculiar fruit of your Redeemers blood) but by ſanctification, wiſely governing his corrections, *To beat down the body, and bring it into ſubjection to the government of the Lord Jeſus*, grace received will light a candle unto you, whereby you may read the minde of God, and the methods of his paternal diſcipline, *Heb.* 12. 6. *Whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth*; that ſon in whom he is well-pleaſed, ſays *Mercer* in *Prov.* 3 12. the lower the ebbe, the higher the tyde; the lower you deſcend in humiliation, 1 *Chron.* 4. 9, 10. *The Holy Ghoſt ſays, Jabez was more honourable then his brethren, and his mother called his name Jabez, becauſe I bore him with ſorrow: Jabez* ſignifies ſorrow, and wherein did his honor appear? why, in that *God granted him his requeſts*, viz. bleſſed him, enlarged his coaſt, ſtrengthened him by his hand and kept him from evil: thus in a ſpiritual ſenſe, an afflicted Saint is a *Jabez*, not onely as a man of ſorrow, but as an honourable perſon, the rod is a pledge of love and badge of honour, *hæc ſunt gemmæ & pretioſa ornamenta Dei*, ſays one pointing to his ſores and ulcers, Theſe are the gems and jewels wherewith God decketh his beſt friends: *The Lord hath prepared me a neck-lace of pearl*, was the ſaying of a gracious woman, when a ſickneſs took hold upon her: the

ὑπωπιάζω. to beat down 1 *Cor.* 9. 27.

the Lily is ſown in her own tears, *And Gods vines* (ſays one) *bear the better for bleeding*, there may be a plethory of blood, as well as ſuperfluous branches, which may hinder fruitfulneſs: theſe are the preludes of your everlaſting triumphs, and as your conſtancy in them doth witneſs your love to God; ſo your ſupport under them doth witneſs Gods love to you, which begins with the croſs here, but ſhall end with the crown hereafter, *Jam.* 1.12. *Bleſſed is the man which endureth temptation* (from the Lord in ways of afflictions) *for when he is tryed, he ſhall receive the crown of glory, which the Lord hath promiſed to them that love him.*

Omnis Chriſtianus crucianus Luther.

2. Are you under the buffetings of Satan? do his fiery darts fly about you? and doth he fire his granado's upon you? nay do principalities and powers, worldly Governors, and ſpiritual wickedneſſes draw up againſt you, and that *in heavenly places*? namely, to take away your crown from you; to plunder you of your joy and peace here, and to block up your way to heaven hereafter? Why, follow the ſtreams to the head of the fountain; endeavor to work up your hearts to a ſerious apprehenſion of grace received in the life and ſence thereof, and you will receive much contribution from it, as to your peace and ſafety; though Satan may beat you from your outworks, and ſeize upon ſome of your Artilery, and thereby diſcourage, yea, much diſcompoſe you in your addreſſes to God, yet the conſideration of pardoning, purging, adopting and accepting grace, will be as a *Fort-Royal*, an impregnable *Citadel*, wherein you may ſecure the choiceſt of your heavenlies, and from whence you may have reſerves in the hotteſt onſets: the experiences of the goodneſs, and good pleaſure of the grace of God in Jeſus Chriſt unto you, will be *as chariots of fire and horſes of fire round about you*, 2 King. 6. 17. to circumvallate and ſafe-guard your ſouls: The Apoſtle 1 *Pet.* 5.10. tells you, *That Satan roareth after ſouls, as an hungry lyon after his prey*, and gives in this by way of advice unto you, *verſ.* 9. *Whom reſiſt, ſtedfaſt in the faith*, that is, keep your ground and

Mr. *Gurnals* expoſition in Eph. 6. 12. *p.* 306. 307.

and lift up the ſhield of faith to receive and quench his fiery darts, by conſidering.

1. That the ſame afflictions, that is, temptations, are accompliſhed in your brethren that dwell in the world, you are not ſingle in this temptation (though that is much the thoughts of tempted ones) Satan doth not fight you with a new weapon, that lately paſt the forge.

2. That you ſtand related to, and are in covenant with that God, who is the God of all grace, who hath all weapons ready for war in his Armory and can ſupply a tempted Saint with thoſe graces, ſuddainly and fully, which he ſtands in need of.

3. That your relation to the God of all grace is founded upon Jeſus Chriſt and evidenced by your effectual calling--for you are called into his eternal glory by Jeſus Chriſt--not unto, implying, that grace gives the ſoul an entrance into glory: effectual vocation is a call from heaven into heaven: the ſoul is taken up into heaven from the time of its new birth, as to the certainty of it, and ſafe keeping unto it. εἰς τὴν αἰωνιαν δόξαν.

4. That your ſuffering condition will not be long, it is the Lord not Satan, who times your temptations; you ſhall ſuffer but a while: ſharpe they are and therefore termed ſufferings, yet but ſhort, therefore phraſed awhile, hence *Rev.*2.10. *You ſhall have tribulation ten dayes*, that is, your impriſonment ſhall be ſhort. ὀλίγον παθητας.

5. That your temptations ſhall be in order to your eſtabliſhment; the God of all grace, will make you perfect, eſtabliſh, ſtrengthen, ſettle you---your ſufferings ſhall be in order to your ſetling, your temptation in order to your conſolation, parallel to that 2*Cor.*4.17. *Our light affliction which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory*: O then, do but in the hour of temptation, draw up the main body of your experiences, and evidences of Gods love in Chriſt unto you, and Satan cannot hurt you, though his main battail be againſt you; though he may pluck of ſome rath grapes,

grapes, he ſhall never deſtroy your Vintage; though he may pick up ſome ſcattered ears, he ſhall never carry away your harveſt; and though he may trouble you in your paſſage to heaven, he ſhall never keep you out of heaven: what a day of comfort is this unto the ſoul!

3. Are you ſummoned by the King of terrors? do his batteries play upon you? are there breaches made in your mud-walls? is there a mine ſprung, and your life in all likelihood to be blown up? Why, the lively ſenſe and evidence of grace received, will like a cordial water, warm your hearts, and ſtay up your ſpirits at ſuch an hour as this is, that light or life within you, if heeded, will clear up the counſels of God unto you, as to your after and eternal well-being, it will convince you of Gods ſoveraignty, conquer your reluctancy, and make you bow head and heart with much ſubmiſſion *to the father of ſpirits*; this will ballance and ballaſt your ſouls too, and poiſe them evenly between hope and fear, that neither ſhall be inordinate, and that in two particulars.

1. Where grace ſits at the helm of Government in the ſoul, it brings the unruly paſſions into ſubjection to the divine pleaſure and preſerves the Saints from over-much hoping of life, *ſeeing their dayes are determined and their bounds ſet*, and antidotes them againſt overmuch fearing of death, *ſeeing the number of their mouths are with God*, Job 14. 5, 6. the indefinite is equivalent to an univerſal, ſo that it was not *Jobs* ſingle caſe, but the common lot of all mankind, and therefore you may ſafely argue, that all the rare feaſts which *Paracelſus* profeſſed to do for the lengthening of mens lives, the uſe of all remedies cannot make you out-live, nor the miſſing of them cauſe you to fall ſhort of thoſe bounds, which God in his ſecret and irreverſible decrees hath ſet you: This conſideration will much quiet your hearts in God, when you have the ſentence of death within your ſelves; it will excellently prevent that diſtemper, *which is an evil that I*

have

have ſeen, even amongſt the Saints of God, *viz.* an over-eager deſire of life and a greedy catching at any hopes thereof, even to ſome neglect of that preparation, and thoſe precedaneous duties, which the ſeriouſneſs of death and eternity do call for at their hands: not that I condemne a moderate and humble deſire of life, or a ſober uſe of means and medicines in order thereunto, onely propound this, as a cure of that heart-diſtemper mentioned, and to perſwade my ſelf and others, to ſay with *David*, *Here I am, let the Lord do to me as ſeemeth good unto him*, 2Sam.15.26.

2. Your gathering up your experiences of converting, renewing, adopting and accepting grace in Jeſus Chriſt will fill your ſouls with raviſhing comforts upon an everlaſting account, even then, when your neareſt friends fill your heads with weepings, ſighings and ſad lamentings, as ſeeing your dying breath draw faint and ſhort, and other ſymptomes of death report your change to be very near, you will then gather up your ſpirits, *as old Jacob did his feet*, and not be afraid *to ſpeak with your enemy in the gate*--the gate of eternity: Oh grace improved, will ſhew you *your names written in the Lambs book of life*; will give you ſome foretaſts of thoſe joys, which are in the preſence of God; will lead you in a viſion of the Spirit, into your fathers houſe, that you may ſee *thoſe manſion places of glory* which are prepared for you; and will open your eyes that you may ſee the Angels of God, *thoſe bleſſed miniſtering ſpirits*, waiting at your pillows, to waft your ſouls into the everlaſting embraces of your dear Redeemer; that you may ſay with the Apoſtle, 2 *Cor.* 5. 1. (to ſtill the ſobbings of your ſad relations) *We know, that if our earthly houſe of this tabernacle were diſſolved, we have a building with God, an houſe not made with hands, eternal in the heavens*: That with *Moſes* you *may dye upon the mount of viſion*, and with *David full of riches and honor*, in a ſpiritual ſenſe: Oh this conſideration will make death-tokens, love-tokens and repreſent death as a meſſenger from your dear Jeſus; who brings the glad tidings of e-

Dr. Kendall this anſwer to *Mr. John Goodwin*, p. 53.

verlaſting life: if you fall by an arrow, yet is that arrow ſhot by the hand of God, in more love then *Jonathans was to David*; if by a ſtroke of the peſtilence, yet that peſtilence is no Plague, but ſomewhat a harſher plaſter of all miſeries: whatever be the fury of the diſeaſe, it is but a chariot of fire to carry you to heaven: None of the bleſſed Fathers ever complained of the untowardneſs of the way; ſo happy are they, in being ſeized of their inheritance among the Saints in light, though they were hurried thither through the darkeſt valley of the ſhaddow of death: Thus that learned Author.

O friends, mind the annointings of the Spirit, the ſealings of the Spirit, the witneſs of the ſpirit, and draw up a fair Copy of all the gracious viſits, actings, and workings of your bleſſed Redeemer, by his Spirit, unto, and upon your hearts, that your ſoules may often read therein, that ſo when you come to die, as needs you muſt, *and be as water ſpilt upon the ground, which can be gathered up no more*, you may then be ſet down in the *valley of Achor*, nay, may finde the valley of the ſhadow, of death, *as the valley of Baracha*; God hath pluckt out the ſting of death, and ſo death is given as a favour unto you: O read your own bleſſedneſs in the light and print of the ſpirit, *Apoc.*14.13. *Bleſſed are the dead that dye in the Lord, from* * *henceforth, yea, ſaith the ſpirit, that they may reſt from their labors and their works do follow them.* A Chriſtian, ſays one, is here like quick-ſilver, which hath in it a principle of motion not of reſt, never quiet, like a ball upon the rackets, a ſhip upon the waves, but death brings him to his reſt, his body to the grave, which is his *bed of reſt*, Iſa. 57. 2. and his ſoul into *Abrahams* boſom, *That reſt which remains to the people of God*, Heb. 4. 9. *And your works ſhall follow you*; *mors privare poteſt opibus, non operibus*, death doth ſtrip a Saint of his wealth, not of his works; there ſhall be a reſurrection of your prayers, and piety, yea honorable mention will be made of your charity to the poor Saints, at the great day, *Mat.*25.35. *I*

* ἀπάρτι, *e veſtigio a-modo, ab ipſo mortis articulo.* Mr. Trap. *in locum.*

will

was an hungry and ye fed me,&c. Oh comfort your hearts with theſe conſiderations, duly weighing what ye have read, and you will find, when you live moſt in a lively ſenſe of grace received, and in the improvement of it, you live beſt to your ſelves, as to a greater freedom from ſin, a cloſer walking with God, and living a life of greateſt comfort.

3. A ſober and ſavourly collection of grace received, will make you live beſt to others, *No man is born to himſelf*, ſays the heathen, *and no man liveth to himſelf ſays the holy Ghoſt*, Rom. 14.5 he is a monſter in nature that centers onely upon himſelf, and is fitter to dwell like an *Anchoret* in a Cell, or like a *leper* apart, then in a community with men and Chriſtians; as there is a circulation of the blood in natural bodies, that every part may receive warmth and ſpirits to ſupply its want, and to render it ſerviceable to the whole: So ought there to be a circulation of gifts and graces in the body miſtical, upon ſpiritual accounts; therefore ſays the Apoſtle, *We that are ſtrong, ought to bear the infirmities of the weak*, either bear with them, or bear up the infirm and weak Chriſtians, as pillars do the poiſe of the whole houſe, or parents bear their babes in their armes, *and not to pleaſe our ſelves*, that is not to live onely in a way of ſelf-pleaſing, as men acted by principles of ſelf-love, but *verſ.* 2. *Let every one of us pleaſe his neighbour for his good to edification, for even Chriſt pleaſed not himſelf*: The end of Chriſts coming into the world, was not to ſeek great things for himſelf, upon a carnal and ſelf-pleaſing ſcore; nay though the cup and croſs were diſpleaſing unto him, as man, and he prayed againſt them, yet when he conſidered, that the will of his father was *to bring many ſons unto glory, and that by making the Captain of their ſalvation perfect through ſufferings*, he preſently ſubmitted, and ſaid, *not my will, but thine be done*: Here's our pattern in the purſuance of others good; *our lives ſhould be as ſo many Sermons on the life of Chriſt*, as one ſaith; this is to walk as Chriſt walked, and *this will give boldneſs in the day of*

Judgment: Now, we ſhall beſt ſeek our neighbours good, to edification, when we keep up a ſence of our own wants and weakneſſes, ſupplies and ſuccours, we ſhall thereby be like the good Scribe, *Matth.*13. ver.52. *which is inſtructed to the kingdome of heaven, who hath things new and old in his treaſury*, to bring forth upon every occaſion: The *Rabbins* Proverb is, *Lilmed, le-lammed*, Learn, that ye may teach; and the Scribe, ἐκβάλλει, *extrudit copioſe & alacriter*, freely and fully gives forth his ſtore to the needy hearer: Chriſtians, as well as Miniſters, muſt be like full paps, which pain the nurſe with their fulneſs, and therefore draw them out to their babes, that they may be drawn; or like *Aromatical trees, which ſweat out their ſoveraign gummes and oyls*: But alas! how few ſuch ſweating trees grow upon *Engliſh* ground; how many dry breaſts have we every where? and thoſe that are full have ſore nibbles, that will not give ſuck becauſe of the painfulneſs in drawing? Truely, when I obſerved this great evil amongſt the Chriſtians of our age and Nation, I was preſſed in ſpirit to provoke unto love and good works, and to publiſh my thoughts by way of brotherly advice unto them, that a wiſe and faithful improvement of our own caſes and graces, would excellently advantage the good of our neighbours: I ſhall inſtance, in ſome Particulars.

Mr. Trap. *in* Mat. 13. 52.

1. Your own experiences faithfully communicated will marveilouſly encourage young Converts, they will be as a ſtaff in the hand of the weak, whereon to ſtay: New beginners have many fears and pull-backs at their firſt ſetting forth for heaven; many adverſaries that do way-lay them, and many enemies that do purſue them; *Egypt* at the red ſea, and *Amaleck* in the wilderneſs: Satan levies all his temptation, to render the ſeed of grace abortive in their ſoules, ſo that it would *bring forth fruit to perfection*, at a ſlow rate, if the Lord Jeſus, who planted it, did not alſo *water, and preſerve it, and that every moment*, Iſa. 27. *verſ.* 3. Beſides, when the Lord gives a converted ſinner a viſion of himſelf, lets him ſee his

his own vileneſs, the heaps of ſin and luſt, the ſprings and falls of corruption in his nature; how he lies under the guilt of black and horrid ſins, open to the wrath of an Almighty and ſin-revenging God, and ready to drop into the grave and hell, out of which there is no recovery: Oh the fears that are upon his ſpirit! the diſmal thoughts that roul up and down his mind, the dreadfull ſound that is in his ears! but now, if you that are Chriſtians of ſome ſtanding in the grace of God, would impart your experiences, and tell him, what your fears, and terrours, and troubles were, and how the Lord gave you in comfort and eſtabliſhment; ſure, this would mightily encourage a young convert, and have a ſpecial influx to his peace, quietneſs, and conſolation! This was the Apoſtle *Paul*'s way, 1 *Tim.* 1. *ver.* 15. *This is a faithfull ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners*; That is the Doctrinal part, which indeed flowes with much comfort into the heart of an humble believing ſinner; as Mr. *Bilney*, Martyr, found in a great conflict: But now the Applicatory part guſheth out with ſtreams of comfort; and what's that? *of whom I am chief; howbeit I obtained mercy, that in me firſt, Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them, which ſhould hereafter believe on him to life everlaſting*; as if he had ſaid, One great reaſon (next to the ſecret purpoſe of his own free grace) why this grace of our Lord Jeſus Chriſt was ſo exceeding abundant towards me, even to a *pleonaſme* of mercy, was, that I might be held forth, as a pattern of free grace, as a monument of pardoning and ſparing mercy to all ſin-laden and ſin-loathing perſons (who are the true Penitents): Oh how would a wounded ſpirit, yet healing, a broken heart binding, and a drooping ſoul reviving from ſuch diſcoveries of miſery and mercy, of guilt and grace, ſin and ſalvation! there would not be ſuch ſinking of ſpirit, neither would the wounds of many be ſo long, raw, and bleeding, if experienced Chriſtians would be free in communicating their conditions and comforts

unto

unto them, and would, like the good *Samaritan*, *pour in the wine and oyl of their experienced mercy.*

2. This would be a mighty ſupport to weak believers, the experiences of ſtronger Chriſtians, rightly imparted, and improoved, will exceeding buttreſs up their faith; alas! when God firſt opens their eyes, they ſee men walking afar off, as trees, they have but imperfect apprehenſions of Goſpel depths: Godlineſs is ſo great a Myſtery; the work of Redemption in all its cauſalities, concurrences, and qualifications, is ſo myſterious, wrapt up ſo much in the glory of divine wiſdome, held forth under ſuch ſeeming impoſſibilities to carnal reaſon, and contradictions to corrupt nature, that they are ready to cry out, *How can theſe things be?* John 3. *verſ.* 4. *And if theſe things be ſo, who then can be ſaved?* Luke 18. *verſ.* 26. and are afraid to give aſſent unto thoſe deep Myſteries, as the truths of God; but when the Lord hath helped them over theſe doubts and difficulties, that they ſet their ſeal to the Goſpel, as *ſpoken by the Lord, and confirmed by them that heard him, God alſo bearing them witneſs, with ſignes and wonders, and divers miracles and gifts of the Holy Ghoſt, according to his own will*, Heb. 2. 3, 4. ſo that they do willingly embrace this ſo great ſalvation; yet alas! the greateſt work of faith is behind, and that is to live upon the promiſes, to appropriate Jeſus Chriſt, to put on Chriſt, to believe that *he is made unto us of God, wiſdom, righteouſneſs, holineſs, and redemption*, 1 Cor. 1. 30. *Chriſtus vivit*, Chriſt liveth was *Luthers* motto, and Chriſt liveth in me, loveth me, and gave himſelf for me, is the language of true faith, *Gal.* 2. 20. true faith individuateth Chriſt, and appropriateth him to a mans ſelf, this is the pith and power of particular faith: But ah! how long doth many a poor ſoul lye upon the bankes of *Jordan*, before he can waft over to the land of *Canaan*: Some of the Saints have many a hard pull for faith; they are fain to tug hard with fears and doubtings; ſometimes faith is up and fear down; ſometimes fear is up and faith is down. Why now, if ſtrong believers, *who have the work of faith fulfilled*

Nunquam natura mutabit ſic ſua jura, ut virgo pariat, nec virginitate careret: as that Jew ſaid.

Mr. Trap. *in* Gal. 2. *v.* 20.

fulfilled in their hearts with ſome power, 2 Theſſ. 1. 11. who have paſſed through the ſeveral ſtages of fear and faith, and have found thoſe very fears and troubles in their own ſouls; if ſuch *would receive the weak in faith affectu charitatis*, into the boſome and embracement of Chriſtian love, not making them *queſtion-ſick by doubtful diſputations*, Rom. 14. 1. but deal tenderly and gently with them, and give them a free and full account of their former fears and preſent faith, recounting their experiences, how, and in what methods, the Lord hath given them an eſtabliſhment in the faith; ſure, it would much conduce, through the grace and bleſſing of God, to the quieting, ſtrengthening, and confirming of weak believers: ſuppoſe I ſhould labor under a diſtemper, which in its nature and to ſome is mortal, and a friend tells me, he hath had the ſame diſeaſe in the ſame height, and accompanied with the ſame pains, and that in the uſe of ſuch and ſuch means, he had cure, and now is a healthful man; though I cannot be recovered by ſuch a narrative, yet I am perſwaded to uſe thoſe medicines, and am raiſed up to an expectancy of cure in the right uſe of them: So when a believer, who hath been upon the rack of fears and diffidences, comes to a doubting Chriſtian, that is torn in peices as it were, with them, and whoſe ſpirit even ſinks within him, and tells him, that it was ſo with him, that he wreſtled long with diſcouragements, and in a pet of unbelief was ready to throw up all, crying out, all men are lyars; that notwithſtanding, what this Prophet and that Apoſtle, this Preacher, and that Preacher hath ſaid, I ſhall periſh in my ſins, and be a caſt-away to all Eternity, and that then, the Lord came in, led him by the hand of his ſpirit, to this and that Promiſe; ſhewed him the *ſealed fountain open*, Zech. 13. *verſ.* 1. the bloud of Chriſt, as a fountain, therefore full, and as open, therefore free, both to pardon ſin, and purge uncleanneſs, and that now, *he is juſtified by faith and hath peace with God through Jeſus Chriſt*, Rom. 5. *verſ.* 1. yea, joy in God, through Jeſus Chriſt, by whom he hath

hath now received the attonement, *verſ.*10. Thou I ſay, a believer cannot ſpare any oyl, out of his own veſſel, to ſupply the want of another with, nor work faith in his heart, (that being the peculiar work of the Lord Jeſus, *Heb.* 12. ver. 2.) yet ſuch diſcoveries as theſe will mightily raiſe up the heart of a ſinking Chriſtian, and beget in him a hopefull expectancy of faith, in this evidence of it; however he brings him up to the Concluſion, *To fear the Lord, and obey the voice of his ſervant, yea, though he walk in darkneſs, and ſees no light, yet to truſt in the Lord, and ſtay upon his God,* Iſa. 50. *verſ.* 10. And thus is his ſoul quieted in this recumbent act of Faith, untill the day dawn, and the day ſtar ariſe in his heart.

You will live beſt to others, when, in the ſenſe and evidence of Grace received, you communicate your experiences, by way of comfort, unto others, in theſe 4 particular caſes;

1. In the black day of Perſecution.
2. In the ſad hour of Temptation.
3. In the dark night of ſpirituall deſertion.
4. In the bewailed want of the Spirits witneſs to Son-ſhip and ſalvation: which caſes the Saints of God do uſually meet withal, whileſt *they are at home in the body,* and in the Apoſtles ſenſe, *abſent from the Lord,* 2 Cor. 5. *ver.* 6.

1. You that are experienced Chriſtians may much underprop a timorous and faint-hearted Profeſſour in dayes of Perſecution; when his fears are great, his dangers many, and his courage low: Have you not heard a ſervant of the Lord, ſadly ſpeaking this Language, I expect every hour an Apparitour, or Purſevaunt, to fetch me to the Court or Counſel; But I fear I ſhall wrong the cauſe and Goſpel of Jeſus Chriſt, in that I ſhall not be able *to give an anſwer to them that ask me, a reaſon of the hope that is in me,* 1 Pet. 3. *ver.* 15. nor repel the ſubtil arguments, which will be drawn up againſt the Truth, and thereby ſhall bring ſhame upon my

my ſelf, reproach upon Religion, and diſhonour to the Lord Jeſus. Now if an experienced Chriſtian ſhall reply, Is this thy fear? do ſuch thoughts as theſe ſadden thy ſpirit? come, cheer up man; this is a path that I have troden; I have been called out to bear witneſs to the truth, before as learned ſubtil Inquiſitours as theſe be, and was under much trouble what to ſay, and how to anſwer, being then low in knowledg, and weak in judgment, but I found that promiſe made good unto me, *Luke* 21. ver.15. *I will give you a mouth and wiſdome, which all your adverſaries ſhall not be able to gainſay or reſiſt*; I was ſupplyed from on high both with Invention and Elocution, that I might ſay with *Luther*, *Neſcio unde veniunt iſtæ meditationes*; I know not whence thoſe Arguments, Anſwers, and Objections came; but ſure, it was the Spirit of my Father which ſpake in me, and the Promiſe is univerſal, to all the Saints, when brought to a day of trial; How bravely did *Anne Aſcue*, *Alice Driver*, and other poor women, anſwer the Doctours, and put them to a *nonplus*? Fear not then, *For it ſhall be given you in that ſame hour, what you ſhall ſpeak*, Matth. 10. *verſ.* 19.

A Second Complaint of a poor Chriſtian is this; I have wife and children to take care for, my heart goes out exceeding much unto them, it goes very near me, to bring them into an eſtate of want and povertie; and therefore I much fear, that I ſhall grudge exceedingly to ſuffer a confiſcation of mine Eſtate for conſcience ſake; I ſhall be loath to draw up mine own will in mine own bloud, and give away all mine Eſtate from my dear relations, that ſtrangers ſhall inherit my labours, and the children of mine own body ſhall be turned out of doors: a ſad tryal! enough to daſh thoſe generous ſpirits of the Goſpel, in that heart, where fleſh and bloud are conſulted with: But now if an experienced believer ſhall take him to task, and tell him in the word of faithfulneſs; O friend, this was my caſe; I had a fair inheritance deſcended upon me, had much improved it by

my care and induſtry, God gave me *a fruitfull vine, with many Olive branches round about my Table,* which made my heart full loath to forſake all, and to follow Chriſt; it cut me to the heart to think, that, for Religion and conſcience ſake, I ſhould be cruel to mine own fleſh, and make void their title to any, who, by the Law of nature, and nations, have a right unto all; but through the good hand of my God, when I was called to it; I was crucified to the world, and the world was crucified to me; the Lord had ſo taken the world out of my heart, and fill'd it ſo much with heaven, and drawn up my relations to that height of ſelf-denial, that they ſpake to me the words of *Origen* to his Father *Leonides* (who ſuffered in the fifth Perſecution) *Cave tibi, ne quid propter nos aliud quam martyrii conſtanter faciendi propoſitum cogites;* Beware, leſt for our ſakes, and out of principles of love to us, you take up any other reſolution, then what becomes a faithfull martyr, and confeſſour of the Lord Jeſus; ſo that I was able *to take joyfully the ſpoiling of my goods, knowing that in heaven I had a better and more enduring ſubſtance,* Heb.10. *ver.*34. and to truſt my ſelf and family in the hands of that Jeſus Chriſt, who hath given this aſſurance to every one, *that hath forſaken houſes or lands, for his name ſake, that he ſhall receive an hundred fold, and ſhall inherit eternal life* Matth.19. *ver.*29. and to take his word, who hath ſaid, *I will never leave thee, nor forſake thee,* Heb. 13. *verſ.*5. --- and bleſſed be his name, I have found much of this made good by my own experience; I have not loſt by that, which I loſt for Chriſt: Queen *Elizabeth* would not have wiſhed her ſelf a Milkmaid, when impriſoned for the Goſpel ſake, if ſhe had foreknown, what a happy Raign of four and fourty years the Lord had reſerved her unto.

Mr. *Fox*, Act. & Mon. *vol.* 1. *pag.* 70.

Julian the Apoſtate put *Valentinian* out of the Tribuneſhip for his Religion, who afterwardhad the Empire caſt upon him.

3. But a third Complaint (which, as the great deep, ſwallowes up the two firſt) of a poor Chriſtian is this; though I ſhould not have much to loſe, or the Lord ſhould give me a heart willingly to loſe it for the Goſpel ſake, yet I am afraid I ſhall never burn for Chriſt, but when

when I come to the ſtake, I ſhall prove a wretched Apoſtate, and ſhall be farre from the courage of that brave Martyr-Biſhop *Hooper*, who, being brought to the ſtake, at *Glocester*, a box with a pardon in it was ſet before him, which when he knew, he cryed out, *If you love my ſoul, away with it; if you love my ſoul, away with it:* Oh! great have been the fears of many in times of perſecution: But now when an experimental Chriſtian *ſhall ſay unto the fearfull, Be ſtrong:* Let not the ſight of fire and faggot daunt thee: Juſt thus it was with me, I verily feared, that the ſight of a ſtake made ready with fire and faggot for me, would have made me run out of my wits, and Religion too, and yielded to a baſe compliance, to have ſaved this carkaſs: But I bleſs the Lord, when I was haled to the priſon, dragg'd to the dungeon, and threatened with a tormenting death, unleſs I would *receive the mark of the beaſt, and worſhip the whore*; I then found the incomes of the ſpirit ſo plentifully, received ſuch an Heroick faith, in ſo high a meaſure, and was ſo fraught with Chriſtian magnanimity, that I am humbly bold to perſwade my ſelf, (had I then been call'd to it) I ſhould have ſuffered Martyrdome with much cheerfulneſs, and comfort, I had that ſet upon my heart, which was upon Mr. *Bilney*'s, who being told, that fire was very hot, replyed, I know it, having often tryed it, by putting my finger into the flame of a candle; yet I am perſwaded by Gods holy word, and the experience of ſome ſpoken of in it, that, in the flame they felt no heat, and in the fire no conſumption; and I believe, that though the ſtubble of my body be conſumed, yet my ſoul ſhall be purged thereby, and after ſhort pain, will be in joy unſpeakable. --- I believed that Promiſe, *Iſa.* 44. v. 2. *When thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee:* doubtleſs, if this courſe was duely obſerved, the people of the Lord would be better prepared for a day of ſuffering: How did the Primitive Martyrs, and our *Marian* Sufferers comfort and encourage one another againſt the day of ſlaughter?

Mr. *Clark*, in his *Martyrum.*

And certainly, the Chriſtians of our time, would beſt live to their weak Brethren, if, by communicating their experiences unto them, they would endeavour to prepare them for a ſuffering time, not knowing, but the Lord may call ſome of us unto it.

You that are experienced Chriſtians may ſhew much kindneſs, by way of comfort unto tempted ones, if you would impart unto them the goodneſs of the Lord, and the ſuccours from an high, which you have found in an hour of temptation; if you would give your hearts a vent, and pour forth your experiences into their boſomes; Oh, nothing more uſual then to have Chriſtians tempted; nor, then to hear them under temptations crying out, Never was any poor creature tempted as I am; never had any ſuch buffetings as I have; never were ſuch black lines drawn in any Chriſtians ſoul, as are in mine; and indeed, Sathau loves to hear them cry out, was ever grief like mine? did ever any feel ſuch terrours and tempeſts, in their ſoules, as I do in mine? Surely, *the day of the fierce wrath of the Lord is upon me*, Lam. 1. 12. It is the Devils maſterpeice of pollicy, to perſwade tempted Saints, that their ſorrow is great, that their ſorrow is from the Lord, that their great ſorrow is from the Lord, in a way of fierce anger, and that it is a none-ſuch calamity; for hereby he perſwades the Saints to hard thoughts of God, and that God hath hard thoughts of them; this he attempted upon *Job*, by making his wife, not a miſerable comforter onely, but a miſerable counſeller alſo, when ſhe ſayes, *Job* 2. ver. 9. *Doſt thou ſtill retain thine integrity*? Doſt thou fear God ſtill? love God ſtill? have honourable thoughts of God ſtill? canſt thou imagine, that God ſhould ſend, or ſuffer all theſe evils upon thee, and yet love thee, yet bear the good-will of a Father unto thee? ſurely no, thou putteſt a wrong Interpretation upon theſe ſad providences, and therefore anſwer hatred with hatred, wrath with wrath, revenge with revenge; *curſe God*, let fly in the very face of God; let the world know him to be ſuch a God, as thou findeſt him to be, a harſh

Reverend and learned Mr. *Caryl*, in his Lectures upon this Scripture gives us the ſeveral judgment of expoſitors *pag.* 275, 276, 277, 278.

harſh God, an unmercifull God, a cruel Maſter to his beſt ſervants, and an implacable adverſary to his beſt friends.

This ſeems to be the ſence of thoſe words, *curſe God*; for *Bereck*, as it ſignifies bowing the knee, or ſpeaking ill, as, 1 *Kings* 21. verſ.10. The falſe witneſſes laid it to *Naboths* charge, *That he did blaſpheme God and the King*, yet the word is, *Berekath* - from *Bereck*, Thus *Job* 1. v.5. and Ver.11. the ſame is uſed; ſo that, we need not ſtudy Arguments to acquit our Tranſlatours of blame, for rendring the word *Curſe God*; This reaſon is given by a learned Expoſitour, That the crime of blaſpemy was ſo odious, yea execrable in thoſe dayes, that though the *Hebrews* had a proper word to expreſs it by, yet they choſe rather to expreſs it by a word, which ſignifies, to bleſs or praiſe God: and there is much probabilitie, that this is the ſence of the words, becauſe the Law a-gainſt blaſphemy was capital, and puniſhed the offender with death, *Levit.*24.ver.15,16. *Whoſoever curſeth his God, ſhall bear his ſin; and he that blaſpemeth the name of the Lord, he ſhall ſurely be put to death, and all the Congregation ſhall certainly ſtone him; as well the ſtranger, as the dweller in the land, when he blaſphemeth the name of the Lord, ſhall he be put to death:* Now then the advice of *Job*'s wife is this, *Curſe God, and die*; that is, if thou curſeſt God, the law of blaſphemy will reach thee, thou wilt be ſtoned to death, and ſo have a ſpeedy cure of all thy ſores and ſorrows; Thus Mr. *Caryl* gives the ſence, *page* 281. and better it is to dy painfully, then live miſerably: if ſhe had intended a word of counſel unto him, that, not-withſtanding all the ſad Providences upon him, yet he ſhould bleſs and praiſe God under them, why ſhould ſhe add, *and die*? this would not have made him culpable before man, much leſs, more provoked God againſt him: and certainly, *Job*'s reply clears it up, *verſ.* 10. *Thou ſpeakeſt as one of the fooliſh women ſpeaketh: Nabal* implies as well a wicked perſon, as a fool, as *Pſal.*14.1. *Nabal hath ſaid in his heart, there is no God*, and ſure this perſon is a fool upon a Religious, and moral as well as a natural account.

Dr *Richardſon, in locum.*

Unleſs this Story of *Job* was before the Law was given, is the judgment of ſome, Mr. *Jackſon*, in the 1 Ch. of *Iob.* Mr. *Caryl*, and others. Yet then had they the Law and light of nature, by which they puniſhed blaſphemy with death. Mr. *Caryl.* in loc. *p.*28.

Satan

2. Satan by this means would beſt reach the end he propoſed, and prove the truth of what he had aſſerted, *chap.* 1.11. *Put forth thy hand now and touch all his ſubſtance, and he will curſe thee to thy face.* So *chap.* 2.5. Oh the experience of tempted Saints is the beſt Expoſitor of this place; they will tell you, what ſharp and ſad aſſaults have been made upon them, and what hard thoughts of God have been injected into them: Oh that this might more caution us, not to entertain any unworthy thought of God, which in its kind is blaſphemy, as heart-adultery is adultery. Oh bewail and beware of the Ranters ſpirit; tis probable he began with an undervaluing thought of God, which was the Serpents head, and then that finding wellcome, as the ſeed and ſpawn of an opinion and ſect, he wrigled in his whole body and tail alſo, by bold and blaſphemous oaths, curſes, and Atheiſtical concluſions: Ah friends its our wiſdom *obſtare principiis*, to ſtop the firſt leak that is ſprung, to ſcatter the firſt puff of this ſmoak, which riſeth from the bottomleſs pit, leaſt it gather into ſuch thick clouds about our ſouls, that it dims our eyes, damps our comforts, and deads our hearts alſo; and in all our temptations, it would be much our wiſdom to conſult the experiences of the Lords tryed ones; for ſurely, ſuch may much advance comfort, and much advantage the recovery of tempted ones, if they parallel their condition with their own, and tell them, thus and thus have we been tempted, in all points like unto you, and the Lord ſtood by us in the day of our tryal, and hath *now bruiſed Satan under our feet, and hath with the temptation made a way to eſcape*, 1 Cor. 10. 13. we have found, that it is the common lot of all Saints to be tempted, and that God is faithful in his ſupplies and ſuccors, when they are tempted, and therefore the *God and father of our Lord Jeſus Chriſt, the father of mercies, and God of all comfort, who hath comforted us in all our tribulation* (through temptation) *hath enabled us to comfort you in thoſe your troubles, by the comfort wherewith we our ſelves have been comforted of God*, 2 Cor. 1. 3, 4. for as the croſſes

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ſo the comforts of Saints are parallel, as the deſeaſe ſo the cure is the ſame, which experienced grace and ſuccour well applyed, will much advance in the hearts of tempted ones.

3. There is a third caſe wherein experiences imparted and improved would ſingularly tend to the comfort of others, and that is, in the dark night of ſpiritual deſertion: it is not always clear day with the Saints; the Sun of righteouſneſs is often clouded, ſometimes eclipſed to them: and ſurely the voiage is very uncomfortable, when for many days together, neither Sun nor Moon, nor Star appear unto them; it is the preſence of God, that giveth light and life unto the ſoul, and therefore *when God hides his face they are troubled*, Pſal. 30. 7. This caſt the Spouſe into a ſwooning fit, you may finde her dead up the ground, *Cant.* 5.6. *My ſoul failed*, ceaſed all vital operation; and if you inquire into her diſtemper, what it was that came ſo near her heart, ſhe will tell you *My beloved hath withdrawn himſelf and is gone*: he hath hid himſelf and I cannot finde him, he hath broke up houſe and gone; and if Chriſt be gone all is gone with her; ſhe had ſuch panges of love, *ſuch a Paroxiſme of conjugal affection*, that the abſence of her beloved ſtruck cold to her very heart: juſt as it was with *Micha*, Judg. 18.23, 24. *When the Danites had plundered him of his Prieſt, his Ephod and his Teraphim, he runs crying after them, and when they ſaid unto him, what aileſt thou? O ſays he, you have taken away my God, and my Prieſt, and are gone away: and what have I more?* Alas! ye have undone me, ye have left me God-leſs and Prieſt-leſs, and what have I more? All I have left is but lumber, is but as empty caskes; my eſtate, my riches, my comfort, my happineſs lay in theſe: So it is with a gracious ſoul, wife is nothing, children nothing, friends nothing, honor nothing, eſtate nothing, all nothing, when Chriſt is gone; what have I more ſays a poor believer? and if ever poor, now is he ſo in his own apprehenſion: Ah! Chriſt is ſo his all, that when Chriſt is gone (though indeed he is but ſtepped aſide,

ſide a little, he loves his unto the end, and therefore never leaves them) all is gone with him; peace gone, joy gone, comfort gone, hope gone, faith gone, I, and heaven too in his thoughts, and what are all his enjoyments then, but dorſs & dogs-meat, but traſh and lumber? many ſad ſtories may be told on this ſubject: the bitterneſs of ſoul that the Saints have felt in the withdrawings of Chriſt, hath been exceeding ſad: How at ſuch a time as this, if Miniſters and Chriſtian friends apply promiſe after promiſe, ſpeak comfort in the ſweeteſt and moſt Evangelical ſtrain that can be, yet no plaiſter will ſtick, no cordial will ſtay, no comfort will be taken; he will tell you, they are bleſſed who have a right to promiſes, but I have none Goſpel-priviledges are a precious portion, But not to me: they are bleſſed whoſe unrighteouſneſs is forgiven, and whoſe ſin is covered, but mine is charged; there is fullneſs of joy in the preſence of God, but I am a caſt-out: they are happy indeed that ſhall ſpend eternity in heaven, but I ſhall never come thither: Many expreſſions of this nature, ſpeaking much diſtreſs of ſoul, and much diſpair, have faln from the lips of Saints in times of great deſertion: If Iſrael make them a *golden calf*, it is in the abſence of *Moſes*, and if ever Satan gain upon the Saints, it muſt be when Chriſt is withdrawn, he knows that, and therefore he preſſeth hard upon them at ſuch a time, now I am much perſwaded that if an experienced Chriſtian would make an humble and faithful narrative of his own condition to a deſerted Saint, and tell him, ſuch hath been my caſe; time was when the Lord *hid his face from me*, when the lovingkindneſſes of God *were ſhut up in diſpleaſure againſt me*, when I had loſt all communion with God, all ſenſe of pardoning and accepting grace with God, when I could not poure forth my ſoul in prayer unto God, and when I had no incomes by way of comfort from God; though Miniſters and Chriſtians ſpake comfortably unto me, ſpread the precious truths, promiſes and priviledges of the Goſpel before me, and argued clearly and convincingly concerning my ſpiritu-

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all eſtate, proving by evident demonſtrations that I was in a ſtate of grace, a child of God an heir of life, and under the peculiar love of God, though at preſent the ſence thereof was ſuſpended for a little while: yet ſuch a damp had ſeized upon my ſpirit, my ſoul was ſo filled with horrors, and ſuch ſad apprehenſions had I of ſin and wrath, that I lay at the very gates of hell; nay ſo ſubtle a diſputant was I, being prompted by that old Sophiſter the devil, that I could frame ſuch arguments, ſo full of fraud and fallacies, that all my friends could not anſwer them, and could with that readineſs anſwer all their arguments, that there was none could tell how to oppoſe me, ſo that I triumphed, as it were, in that ſad victory, that I had baffled all my opponents, and held up the cudgels againſt all comers: But by the goodneſs of the Lord, the miſt is broke up, the clouds are ſcattered, the face of God appears again, and I finde joy, and peace, and comfort in my ſoul: yea the beams of Gods favor ſhine brighter, and the ſtreams of conſolation run more freſh and freely then ever they did; I found that precious promiſe made good to me, *Iſa.*54.7,8,9. *For a little while have I forſaken thee, but with great compaſsion will I gather thee, for a moment in mine anger, I hide my face from thee for a little ſeaſon, but with everlaſting mercy have I had compaſsion on thee, ſays the Lord thy Redeemer, for this is unto me as the waters of Noah: for as I have ſworn that the waters of Noah ſhould no more go over the earth, ſo have I ſworn that I would not be angry with thee, nor rebuke thee; for the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord that hath mercy on thee:* And therefore be comforted O thou deſerted Saint, the Lord Jeſus *ſtands at thy door and knocks; open, open then unto him, and he will come in to thee and ſup with thee and thou with him,* Rev.3.20. There is a table ſpread, his comforts are diſhed out, the chairs are all ready ſet, and I am ſent as a meſſenger from the Lord, to invite thee to this banquet, and to aſſure thee, in the name of thy dear

Jeſus, that thou ſhalt eat many a meal at his table, and thy *countenance ſhall be no more ſad*, Prov. 12.25. *Heavineſs in the heart of man maketh it ſtoop, but a good word maketh it glad*: Oh ſure! theſe experiments, as to deſertion, and as to conſolation, as to the withdrawings, and the returns of Gods favour, would marvailouſly revive a drooping Saint, and make his ſtooping heart glad: my reaſons are theſe.

1. Becauſe the methods of God in correcting and comforting his people are the ſame, their tryals and their triumphs are alike; *as face anſwers face in a glaſs*, ſo the condition of one Saint anſwers another: *There is no new thing under the Sun*; that which is now hath been: there is no *temptation happeneth to any, but what is common to man*, 1 *Cor.*10.13. Yea, the beſt of men.

2. Becauſe experiments gain much authority with us; we are apt to expect good from a *probatum eſt*, in order to natural, ſo to a ſpiritual cure; *Come ſee a man which told me all things that ever I did, is not this the Chriſt?* ſays the woman to the Samaritanes, *Joh.*4.29. and upon this they went out of the City and came unto him; this was the method of Saint *John* in his firſt Epiſtle *ch.*1.1,3. *That which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life, that which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truely our fellowſhip is with the father and with his Son Jeſus Chriſt.*

3. Becauſe God will hereby ſet a greater mark of honor upon the Saints, and make them with more affectionateneſs love one another, when they find that the eye hath need of the hand, and the head of the foot, 1 *Cor.*12.21. that they are mutually dependent upon, and mutually ſerviceable one to another: It is much my thoughts, that in the way propoſed, the people of God would be more comforted one by another, and their hearts would be more knit up in love one to another.

4. You will live beſt to others, when you draw forth the

the ſenſe and experience, which ye have found of the love of God, by way of hope and helpfulneſs unto thoſe that mourn under the want of the ſpirits witneſs to their Son-ſhip and ſalvation; with what holy earneſtneſs doth many a ſervant of the Lord preſs after aſſurance? how would he accept of it, as a good bargain indeed, if purchaſed with the loſs of all outward enjoyments? and how is it with many as it was with *Paul*, in another caſe, 2 *Cor.* 2.13. *I had not reſt in my ſpirit, becauſe I found not Titus my brother:* Certainty of ſalvation is this *Titus*, the abſence whereof fills the ſoul with a ſtrange unquietneſs, breathing after it in every duty, in every ordinance, in every promiſe; they are ſtrangers to the prayers and practices, tears and troubles of the Saints, that are ignorant of this. That certainty of ſalvation is attainable, is a clear truth, 1 *Joh.* 5.13. *Theſe things write I unto you, that believe on the name of the Son of God, that ye may know ye have eternal life*, not with the certainty of hope onely (as the Papiſts ſay) but of faith alſo, in the foretaſtes of after-bleſſedneſs, *Apoc.*2.17. *To him that overcome will I give to eat of the hidden manna, and will give him a white ſtone, with a new name written in it, which no man knoweth, ſaving he that hath received it*; indeed, this ſealing of the holy Spirit of Promiſe, is a certain divine impreſſion of light, a certain unexpreſſable aſſurance that we are the Sons of God; a certain ſecret manifeſtation that God hath received us, and put away our ſins; I ſay, ſays worthy Dr. *Preſton*, tis ſuch a thing, which no man knows, but he that hath received it: it is a wondrous thing, and if there were not ſome Chriſtians, that do feel it and know it, you might believe that there was no ſuch thing, that it were but a fancy and Enthuſiaſme; but it is certain that there are a generation of men, which know, what this ſeal of the Lord is; now then if ſuch as do experimentally know it, and know how they attained unto it, would be but free in their communications, how might they be as faithful guides unto thoſe, *Who ask the way to Zion, with their faces thitherward?* how might they ſet up New Covenant, p. 399.

way marks for them, and led them by their ports within the view, yea to the ſuburbes of *heavenly Jeruſalem?* telling them, this courſe we ſteered, we were much in prayer, much in an humble attendance upon Goſpel-appointments, much in ſearching of the Holy Scriptures, much in conteſting againſt all corruptions, much in a due and ſerious tryal of our own ſpiritual eſtate, and gave much *diligence to make our calling and election ſure*, 2 Pet. 1. 10. *We did not go to the univerſity of election, untill we had been at the Grammer-School of vocation* (as one ſaith) we began below at our ſanctification, at the work and truth of grace in our hearts, and ſo gradually aſcended ſtep by ſtep unto the top-ſtone of our election; we framed a Silloginſme of aſſurance from the *witneſs of water and blood*, and the Lord at length, ſuperadded the *witneſs of his ſpirit*: This we did and bleſſed be the Lord, we are *ſealed with that holy ſpirit of promiſe, which is the earneſt of our inheritance, untill the redemption of the purchaſed poſſeſſion*, Eph. 1. 13, 14. and therefore go you and do likewiſe; pray in hope, wait in hope, and believe in hope, under the perſwaſion, that *the viſion is for an appointed time, but at the end, it ſhall ſpeak and not lye; though it tarry, wait for it, becauſe it will ſurely come, and will not tarry*, Hab. 2. 3. we can ſet our ſeal of experience to this truth, though we waited long, yet the viſion hath ſpoken; our ſouls have heard the ſpeakings of God by his ſpirit, in peace and joy: and a rejoycing hope of glory to come; and bleſſed be God it doth not lye, it is not a preſumptuous brag, an opinionative boaſt, which vaniſheth into ſmoak and air in a time of tryal; but a real evidence of divine love, and demonſtrative aſſurance of our eternal bleſſedneſs: Therefore fear not, ye ſervants of the Lord, *Who walk in darkneſs and as yet ſee no light, light is ſown for the righteous, and gladneſs for the upright in heart*, Pſal. 97. 11. the ſeed time is paſt, and the harveſt is drawing on, you ſhall have your ſheavs of joy alſo; the viſion that hath ſpoke to us, will ſpeak to you alſo; *Our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and given*

ven us everlaſting conſolation, and good hope through grace, will comfort your hearts and ſtabliſh you in every good word and work, 2Theſſ.2.16,17. O how may the Saints of God, in all theſe caſes, mutually contribute to the comforting, councelling, ſupporting, and edifying each other in their *moſt holy faith*, if they would be free in communicating their experiences to one another, and more frequent in holding up communion one with another: The wiſe man tells us, *As Iron ſharpeneth Iron, ſo a man ſharpeneth the countenance of his friend*; the point of moſt Chriſtian zeal is very blunt; they are ſharp enough in cenſures, and contentions, to draw blood of the credit, yea the conſciences of their brethren: But what edge would be ſet upon their zeal in the beſt ſenſe, and for the beſt things, if they would often meet together in love, and ſharpen each other by holy conferrences? may not the neglect of Chriſtian communion rightly managed, be much a cauſe of our diviſions, and animoſities? and would it not be a healing means, as to love and union amongſt the Saints? would it not procure a right underſtanding to prevent Schiſms and parties? would it not meeken the ſpirits of diſſenting brethren? would it not daſh thoſe hot vapors, which fly up into the heads of many, and diſtemper their brains with notions and niceties? and may it not through the bleſſing of God, have an hopefull tendency to the quickening, comforting, confirming, and ſpiritualizing the Saints, the whole Nation over? *Mal.*3. 16. *Then* (in a time bad enough, and it may be, much worſe then ours, whatſoever ſome men ſay) *they that feared the Lord, ſpake often one to another, and the Lord hearkened and heard, and a book of remembrance was writ before the Lord, for thoſe that feared him and thought upon his name*, &c. What an encouraging practice of the Saints and promiſe of the Lord is here, to quicken us up to a ſuitable carriage? we have had much talk of Claſſical Aſſemblies, of teaching and ruling Elders to advance the diſcipline of Chriſt: O that we might have (bear the word, and blame not the wiſh) Claſſical communions of Miniſters, and Chriſtians,

ſtians, to advance the doctrine, and life, and holineſs of the Lord Jeſus? and that now the Lord hath given all his Churches reſt throughout this Nation, we may walk in the fear of the Lord and comfort of the holy Ghoſt with one lip and one ſhoulder conſulting our mutual edification, and the enlargement of the Kingdom of the Lord Jeſus, taking that Primitive practice, *Act.* 9.31. for our pattern; and this gives me a leading hint to offer a fourth conſideration unto you, how you may live beſt unto thoſe that are yet without.

4. You will more advance Religion in your ſeveral Towns, and maintain good neighborhood upon the beſt account, if you lend a word of ſeaſonable advice, to thoſe that are poſting to hell, and jogging on, with more haſt then good ſpeed, to the *chambers of death*; and thus you will beſt do, if you ſpeak over unto them, how it hath been with you, how ignorant, how carnal, how earthly-minded, how obſtinate, how fooliſh, and vain you have been; and how you were in the broad way to deſtruction, yet altogether ſenceleſs and ſtupid, as to any right apprehenſion of your danger, or right uſe of means for your recovery, untill the Lord *convinced you by his ſpirit of ſin, of righteouſneſs and of judgement*, Joh. 16.8. *granted you repentance unto life*, Acts 11.18. *and now being juſtified by his grace, you are made heirs according to the hope of eternal life*, Tit. 3.6 Now by grace you are acquitted from the guilt of ſins, and have a clear title unto heaven: And friends, who knows whether the ſame mercy be not laid up in ſtore for you? whether the ſame bleſſed change may not be wrought in you? whether *the ſame kindneſs & love of God our Saviour may not manifeſt it ſelf to you*? Surely diſcourſes of this nature (which you may enlarge upon occaſion, according to the teachings of the good ſpirit of God) may work in them a ſenſe of danger and hope of delivery upon a ſaving account: Tis much that the Saints do for the profane world, much for their unregenerate neighbors; as is their duty commanded.

1. In

1. In communicating unto them in their outward wants, in drawing out their bowells towards diſtreſſed perſons; they have a word of command, *Ecc.* 11. 1. *To caſt their bread upon the waters, giving a portion to ſeven, and alſo to eight.* So *Heb.* 13.16. *To do good and to communicate forget not, for with ſuch ſacrifices God is well pleaſed,* and *Gal.* 6.10. *to do good to all men,* ſuppoſed in diſtreſs, as objects of mercy, though the μάλιστα the eſpecially in the text directs them to a larger, and more liberal charity towards the *houſhold of faith*; and I doubt not, much water runs out at theſe two ſpouts, of Mercy and Charity, that this teſtimony may be given of many of the Saints, 2 *Cor.* 8.3. *That to their power, yea and beyond their power, they are willing to ſupply the wants of their fellow-Chriſtians,* yea fellow-creatures alſo: and indeed it would be much their ſhame, and more their ſin, if men of carnal principles and worldly expectancies, outſtrip them in obedience to this great Goſpel command, *Prov.* 19. 17. *He that hath pitty upon the poor, lendeth unto the Lord, and that which he hath given, will he pay him again,* Though God be much out of credit with the world, yet the Saints dare take his word, and do lend much unto the poor upon his ſingle ſecurity.

2. They have a great hand in procuring the bleſſing of God upon their carnal neighbors though God is good to all, making *his Sun to riſe on the evil and ſending rain on the unjuſt,* Mat.5.45. bearing witneſs to his goodneſs and God-head in all nations, *by giving rain from heaven and fruitful ſeaſons, filling the hearts of men with food and gladneſs,* Act.14.17. yet even the mercies of the footſtool, the neither ſprings run much for the ſake of the godly, which are in the world, and are much as a return of their prayers; *Laban* the *Syrian* learned this by experience, that the Lord bleſſed him as to his outward eſtate, for *Jacobs* ſake, *Gen.*30.27. *Potiphar* ſaw this alſo, *chap.*39.5. *It came to paſs, from the time that Potiphar had made Joſeph overſeer in his houſe, that the Lord bleſſed the Egyptians houſe for Joſephs ſake; and the bleſſing of the Lord was upon all that he had*

in

in the houſe, and in the field; a plain text and that which teacheth great perſonages to commit their affairs, to the truſt and care of *Joſephs*, as Stewards and Bailiffs; it would go better with them then it does: But alas! *Joſephs*, Religious men are not the onely men in great families, more's the pity and more is there loſs: the Lord help them to ſee and all men elſe, how much good the Lords *Joſephs* are inſtrumental unto in the world, that they may be more prized by all, and maſters may labor more to ſtore their families with ſuch ſervants: how deſirous ſoever the profane world is to be rid of the Saints, ſure I am, they would dearly miſs them; *Elias was a man ſubject to like paſsions as we are, yet he prayed in a great drought, and the heaven gave rain, and the earth brought forth fruit*, Jam.4.17. make much then of *Jacobs*, *Joſephs*, and *Elijahs*; O ye men of the world, you'l miſs them in your barns and in your borders, I'le warrant you when they are gone.

3. They keep off many a blow from the places where they live, they either divert, or at leaſt delay the execution of judgements: Ten righteous perſons would have preſerved four Cities from periſhing *by fire from heaven*, Gen.18.32. How did *David* and the Elders of Iſrael, by their prayer and humiliation, keep off the ſad ſtroak of the peſtilence from Jeruſalem, when the Angel was now ſtretching forth his hand to deſtroy it, 1*Chron.*21.15,16,17. And truely how ſhould we admire the goodneſs of the Lord, that the plague hath rid circuit through moſt Nations in the world in late years, and that by a deſolating mortality in ſome places, and yet hath not for this many years, broke forth in any raging manner, in this Nation of ours; ought not this diſtinguiſhing providence of God, ſince reformation firſt began, in the long Parliament, be much admired, and the Lord be thankfully adored for it? and may we not own a remnant in the Land, as a bleſſing from the Lord, who ſtood in the gap.

4. Nay

Nay farther, it is upon the account of the Saints, that the world continues, that the fire of God doth not kindle upon the whole Creation, which is combuſtible to melt the heavens and burn up the earth, with the works that are therein, the flood of waters was onely reſpited, until *Noah*, and his family were ſecured in the Ark, which being done, *the fountains of the great deep were broken up, and the windowes of heaven were opened*, Gen. 7. ver. 11. *When Lot was entred into Zoar, then the Lord rained fire and brimſtone upon Sodom*, Gen. 19. *ver.* 23, 24. 2 Pet. 3. *v.* 9. The Lord is *long-ſuffering, to us ward, not willing that any of his ſhould periſh*; but when the whole election is brought in, then cometh the end; *when the ſealing Angel* Apoc. 7. *ver.* 1, 2, 3. *had ſealed the ſervants of God in their foreheads, then had the four Angels, that ſtood on the four corners of the earth*, full commiſſion to fall pel mel upon the earth: It will be a dooms day with the world, *when the cloudes ſhall catch up the elect, to meet their Lord in the air*, 1 Theſſ. 4. *verſ.* 17.

5. And Laſtly, The Saints of God may moſtly advantage their carnal neighbours, in promoting their converſion, herein they would ſhew themſelves friends indeed, if they would uſe all humble and earneſt endeavours to bring them home to God. The Judicial Law commanded every Iſraelite to bring *a ſtraying ox or aſs home to his maſter*: How much more doth the Law of God and Chriſtian love, oblige every true Iſraelite indeed, to bring a ſtraggling *Prodigal home to his Fathers houſe*? All the Saints own it as their duty, to glorifie God in their generation; and wherein can they bring more glory to God, then in helping ſoules to heaven? and how can they find out a readier way to effect this great buſineſs, then by telling, *Unleſs the Lord had been their help, their ſoules had well nigh dwelt in ſilence?* by making a faithfull narrative of their own conditions, by nature and by grace? when and how the goodneſs of the Lord was made known unto them upon a ſaving account? Some of the Saints, I may boldly affirm, have

taken this courſe and proſpered: Oh that this might be a word from the Lord, to awaken up all to this great duty! my ſoul even bleedeth within me, to obſerve the general neglect, and great averſneſs of moſt to this great buſineſs: ſome think their gifts too low, and their parts too inconſiderable to carry on a deſign of this importance; others have ſuch honorable thoughts of a Goſpel Miniſtery, rightly called and qualified, that they judg *the anointing of the Lord* to be upon them onely for that work, and therefore will not take their work out of their hand, leaſt they ſhould ſin in ſuch an attempt: Others cry out, let them do the work, who receive the wages, as though they worked onely for wages, which is a very unjuſt and uncharitable cenſure: Some there be that go higher yet, who bid the Miniſters ſit ſtill, for they can do the work better then they, and load them with many foul aſperſions, that they may the better get their work out of their hands, I mean, their people from under their Miniſterial care, and overſight, indeed the diſtemper is very ſad at this day in the Nation, and not a few fall under this laſt *claſſis*, I think in no Nation more: the Lord rebuke that bold and blaſpemous ſpirit, which is gone abroad, humble us for our ſinnes, and ſhew us the pattern of his houſe, in all the in-goings, out-goings, and ordinances of it, that men of daring ſpirits may be bounded; I like not an invaſion upon the Miniſtry, ſo as to deſtroy the office of it, nor yet an intruſion unto it, by men not duly called unto it; neither that any who are not in ſome meaſure of Goſpel-fitneſs qualified for it, ſhould be thruſt, or thruſt themſelves upon a people, though called by man unto it; much leſs, that any ſhould improve their gifts to ſet up themſelves, and throw down the faithfull Miniſtry in the hearts and affections of people; leaſt of all, that any ſhould be ſuffered, much more encouraged, who corrupt the truths, and people of God, *who bring in damnable hereſies, to draw away diſciples after them, by reaſon of whome the way of truth is evil ſpoken of*, 2 Pet. 2. *verſ.* 1, 2. formerly made good in thoſe reproaches,

reproaches, which were caſt upon Religion by the Pagans in the Primitive times, and are now caſt upon it amongſt us, by Papiſts, and carnal Profeſſours, and both upon the account of Hereſies; and therefore, as I owne the office of a Paſtor, as diſtinct from the people, being the great bequeathment of the Lord Jeſus, to his Church, and for the ſpiritual edification of his Church, *Eph.* 4. ver. 8, 11, 12. Bleſs God for thoſe able pens, who have with much learning, gravitie, weightineſs of Arguments, and evidence of divine truth, propugned, and aſſerted it in theſe times of great oppoſition, and alſo thankfully acknowledg the integrity and faithfulneſs of the Civil and Supream power, which hath been as a covering Cherub to the godly Miniſtery, notwithſtanding the many temptations which have been upon them to the contrary; ſo as a ſuitable return, both to God, and good men, I make it my humble propoſal to my reverend brethren of the Miniſtery, that they would ſtrengthen the hands of the Lords people, and by encouraging Arguments quicken them up to lay out themſelves in their ſeveral capacities, and in a wiſe improvement in their ſeveral advantages, to win over ſinners unto God: If *Eldad* and *Medad* propheſie in the camp, why ſhould *Joſhua* diſlike it, *my Lord Moſes forbid them*? If the Chriſtians of our reſpective Congregations ſhould keep up private communion amongſt themſelves, at due times, and in due order; or if ſober and experienced Chriſtians ſhould miniſter words of advice, and exhortation, to their carnal neighbours, provided, they do it out of right principles, to right ends, and in a due manner; would it not hear ill, if we ſhould cry to my Lord *Moſes*, to forbid them? rather let us ſay, *Would God, that all the Lords people were Prophets, and that the Lord would put his ſpirit upon them*, that they may receive abilities from God, to miniſter unto others, *That God in all things may be glorified through Jeſus Chriſt*, 1 Pet. 4. ver. 12. O then, my dear Chriſtian brethren, riſe up in the name and might of our Lord Jeſus Chriſt, ſeek the eternal welfare of

Numb. 11. ver. 25, 26.

Ver. 29.

your carnall neighbours, I will not enlarge upon directions, for the right management of this great duty; onely entreat you, that with modeſty, and Chriſtian ſobriety, you would obſerve the boundaries that the Lord himſelf hath ſet betwixt a called Miniſtery, and a Chriſtian Laity: that in your undertaking of this great charge, you would be much and earneſt in your addreſſes unto God, and be faithfull in diſcourſing over experienced mercies from God: If you meet with ſinners, that are hardened in their wayes, obſtinate, wilfull, and ſermon-proof; tell them, ſo it was with you, (I doubt not it hath been ſome of your caſes) but when the Lord came in upon you by the thorow convictions of his Spirit, he awakened your conſciences to ſuch a ſight of ſin, and ſence of wrath, filled your ſoules with ſuch terrours from the Law, and ſoftened your hearts with ſuch a ſhower of Goſpel grace, that you were immediately humbled, broken and brought in, you threw down your weapons, begg'd a parly, and ſubmitted to the Lord Jeſus: You found ſuch a ſtrange and ſecret work upon your hearts, that you cryed out with *Saul, Lord, what wilt thou have me to do?* Acts 9. ver. 6. and *Ephraim*-like, *Though you had been as a young bullock unaccuſtomed to the yoke, yet now the Lord hath turned you, and you are turned,* Jer. 31. *ver.* 18.--- and tell them, thus it will be with them, if ever they have a conviction unto Converſion; God will break their ſtomachs, ſoften their iron ſinews, ſubdue their Goſpel-enmity, and give them a ſpirit of holy compliance with his bleſſed wayes and will; and that God can bring forth this work in their hearts, though obſtinate, and obdurate, as well as he hath brought it forth upon yours; and then they will be of another mind, however at preſent they ſtand it out with that boldneſs and daringneſs of ſpirit againſt Law and Goſpel: If you meet with ſinners, *whom the arrows of the Lord have wounded,* his Spirit hath throughly awakened, and his Word hath filled with ſuch ſad apprehenſions of ſin, and wrath, that they cry out with them, *Acts* 2. verſ. 37.

Men

Men and brethren, what ſhall we do? or with the Jaylour, *Acts* 16. v.30. *Sirs, what muſt I do to be ſaved?* tell them, this was your caſe; tell what methods of mercy the Lord uſed, to the healing up of your wounds, and to the quieting of your conſciences, that ſo, they may be encouraged to the uſe of Goſpel-means, and to an hope of the ſame grace and goodneſs of the Lord, towards them: If you meet with, (as you will with many) proud, preſumptuous Formaliſts; that fill their ſails with vain hopes of Salvation, without any ſaving change wrought upon them, without any inward principles of life & light planted in them, or without any ſively Acts of Faith, Repentance, Self-denial, Mortification, &c. put forth by them; tell them, this was your caſe, you had the ſame perſwaſions, you were ſuch fooliſh Virgins, and that then, you thought your penny as good ſilver for heaven, as the beſt, deriding the preciſe Puritan, and ſcoffing at the power of Godlineſs; but when the Lord opened your eyes, and ſhined into your ſoules with a beam of ſaving light, you ſoon diſcovered your Errour, how you had *built upon the ſand*, that your Infant-baptiſme was but ſand, your outward Priviledges were but ſand, your Formal Profeſſion was but ſand; yea, all you built upon was but ſand; ſo that, had death and Judgment like windes and waves forcibly beat upon your houſe, it would certainly have fallen, and you had been ruined to all eternity; but now you have digged deep, and laid your *foundation ſure upon a rock*; you have built upon a new foundation for heaven, now you finde a new creation wrought in you; now you mourn over thoſe ſins, which formerly you made your ſelves merry with; now you conteſt againſt thoſe luſts which formerly you cheriſhed, now you are broken off from thoſe lewd Companions, with whom you were formerly bound up in wayes of ſin; now you act faith upon Jeſus Chriſt for the pardon of ſins, rejoyce in him, *and have no confidence in the fleſh*, Phil.3. *ver.*3. Now you are convinced, that grace is the onely way to glory, and, *that without holineſs no man ſhall ſee God*, Heb.12. *ver.*14. you now owne Religion in all

all the duties of it; love the Ordinances which formerly you loathed, delight in the ſociety of the Saints, which formerly you derided; maintain communion with God, in the Spirit, which formerly you mocked at; and that now, *The God of hope hath filled you with peace and joy through believing*, Rom.15. *ver.*13. *and you find Chriſt in you, the hope of glory*, Col.1. ver.27. Purſue this method, as the Lord puts opportunities into your hands, and as you meet with new caſes, ſuit your experiences according to what you have been, and now are; and I doubt not, you will finde encouraging ſucceſs; for though I honour the word, (I hope, as much as any,) as having the greateſt authority upon the conſciences of men, and as being the great inſtrument of new birth, eſpecially when it is faithfully diſpenſed by faithfull meſſengers, (Jeſus Chriſt giving a clear proof of his ſpeaking in them, 2 *Cor.*13. ver.3.) yet certainly, Chriſtians as ſuch, (though they do not invade the miniſterial Office, nor looſen one ſtone in that partition wall, which Chriſt hath raiſed up with his own hands, betwixt a called Miniſtery and converted Layity) may be inſtrumental to much ſpiritual good among their carnal relations: It was much that the Church did towards the gaining over the daughters of *Jeruſalem*, by her commendatory oration of Jeſus Chriſt, *Cant.* Chap.5. For. Chap. 6. they put the queſtion, *Whether is thy beloved gone? Oh thou faireſt among women, whether is thy beloved turned? that we may ſeek him with thee: The woman of Samariah* did much in ripening thoſe fields, which began to be white unto the harveſt, *John* 4. ver.28, 29. compared with *ver.* 39. Surely when the experiences of believers, do run in a paralel line with the words, and as counterpains do bear a full teſtimony to the truth of it, men give a more willing entertainment unto it, when they hear Chriſtians affirm, what Miniſters aſſert, men liſten more after it: Oh then break your pitchers, that your candles may ſhine, and give lights to the world, *holding forth the word of eternal life* unto others, in your ſeveral ſtandings and capacities, relative

Phil.2 ver. 15, 16.

relative and religious: And give me leave to lay down theſe conſiderations, by way of inducement unto you. Conſider.

Con. 1. That the converſion of a ſinner is a matter of great well-pleaſingneſſe unto God; *Iſa.* 53. *ver.* 10. it is termed *the pleaſure of the Lord*, *ve-caphets*, *the will of the Lord*, that which he wills with greateſt pleaſure and delight; it notes *the higheſt content that may be, to wit, delight which is the intention, and ſtrength of affection:* hence *Iſa.* 62. *ver.* 4. the Church is called *Hephzibah*, that is, *my pleaſure in her*; the parables of the *loſt ſheep* and *loſt ſon*, do fully evidence this, *Luke* 15. you cannot do a work, that will find greater acceptation with God, then acts of mercy, *Hoſ.* 6. *ver.* 6. *I deſired mercy and not ſacrifice*: the word in the Original is the ſame with that in *Iſaiah* forementioned, implying to will and deſire a thing with a great delight and complacency; ſo that a reverend Expoſitour upon the place, brings in God ſpeaking thus, *mercy is a thing ſo pleaſing to me, that I deſire it at my heart, nothing in the world is ſo pleaſing to me as mercy*, & ſhews that God had rather have it, then all inſtituted ordinances and worſhips, which by ſacrifice are ſynechdochically meant, and then inſtancing in caſes of mercy. His fourth caſe is the caſe of ſouls; and that is in Chriſts caſe, *Mat.* 9. 13. *Go and learn what that meaneth, I will have mercy and not ſacrifice, for I am not come to call the righteous, but ſinners to repentance:* we are ready to think, that all things muſt give way to inſtitûted worſhip: but certainly, immortall ſouls, are of more worth then ordinances; O ſurely the greateſt act of mercy which we receive from God, is our reconcilement to him, whereby we are *tranſlated from darkneſſe, into the kingdome of his dear ſon, that being juſtified by his grace, we may be made heirs according to the hope of eternall life*, Tit. 3. ver. 7. and ſo, the higheſt piece of mercy, which we can ſhew to ſinners for God, is to be inſtrumentall in the ſaving of them: bowels of mercy in us evidence Gods electing grace unto us, *Col.* 3. *ver.* 12. *Put on, as the elect of God, bowels of mercy*; and ſure we cannot ſhew more bowells, in any act

Leigh Crit. Sacr.

Mr. *Burroughs* in Hoſ. ver. 6. pag. 599.

Pag. 605.

act of mercy to man, then in endeavouring his ſalvation. Conſider,

Conſid. 2. There is a great honour to the Lord Jeſus Chriſt, when ſinners are ſavingly brought in unto him: it is a jewell added to the glorious diadem of King Jeſus, *Pſal.*45.3. *David* ſpeaking in the ſpirit unto King Jeſus, bids him gird his ſword upon his thigh, which was the Enſign of his proweſſe and regal power, and adds with thy glory and thy Majeſty, implying, that when people fall under him, *i. e.* are converted and ſubmit unto him, it tends to advance his glorious Majeſty, *Prov.*14. *ver.* 28. *In the multitude of people is the kings honour: Zion* and *Babylon* are the two great *Empires of the world*, that under Chriſt, this under Belial: now one great part of Chriſts honour, as he is King of *Zion*, conſiſts in the multitude of converts, who being brought over from the devils quarters, become his ſubjects; it is ſaid, 1 Sam. 31. ver. 12. *That all the valiant men of Jabeſh-Gilead, went all night and took the bones of Saul, and the bones of his ſons, from the walls of Bethſhan, and came and brought them to Jabeſh*: let me allude this; how is the glory of Chriſt advanced, when all the valiant men, Miniſters, and Chriſtians, go forth in the ſtrength of the ſpirit of Chriſt, to fetch off not the bodies onely, but the ſouls alſo of men and women from *Bethſhan*, and bring them to *Jabeſh*; from ſin to ſanctity? from *Beth-aven* to *Bethel*? Converted ones are as *Trophees* after victory, living monuments of honour to a conquering Chriſt, in the places where they live: how then ſhould the ſence of that honour, which is gained for Chriſt, in gaining ſinners from Sathan unto Chriſt, act and ſpirit the Saints in this great undertaking.

Phil. 1.28. 2 Theſ. 1.11, 12.

Conſid. 3. Conſider, that the providences of God, which have gone over and through theſe Nations, in the years laſt paſt, do ſpeak the Saints duty, and their hope of ſucceſſe in what is now propoſed: how many ſtorms of warre have been upon the land? how fierce and full of rage hath the enemy been? how many plots and engines

gines of policy have been contrived? how have men of popiſh and prophane principles and ſpirits, ſtruck at the very root of profeſſion? how have they deſigned the extirpation of the godly; *They that hate thee have lift up their heads.* I do not ſay nor think, that all they which lifted up their heads in the late warres under the royall banner, were haters of God nor of his people, as ſuch; though they were lifted up very high in their miſtaken zeal, for Kingly intereſt, and in conſcience of the oath of God (which they judged) lay'd ſuch obligations upon them; yet certainly, without any breach of charity, we may boldly affirm, that there were a company of men not inconſiderable for number) who took crafty counſel againſt the Lord's people, and conſulted againſt his hidden ones, *ver.* 3. and ſpake out (doubtleſſe their very hearts and deſires) *come let us cut them off from being a nation* (or from having any place of reſidency in the nation) that the *name of Iſrael may be no more in remembrance*: was not this attempted, at leaſt againſt the godly party, as Schiſmaticks and rebells, ſo I limit their attempt; for we had many pittifull Parliamentarians, who might have gone in the throng of the moſt ungodly Cavaliers, and in likelyhood, would have found favour both for life and eſtate, if the iſſue of the warre had gone for the King: and hath not the Lord broken them and their plots in pieces? hath he not faſtened his people as a nail in a ſure place? *Iſa.* 22. *ver.* 23. what think you then? are not theſe mercies obligations upon you from the Lord to purſue his honour? are they not opportunities put into your hands, to adviſe, exhort, and perſwade your families, friends, and neighbours, and help them to heaven? O what a pattern of Goſpel-charity is good *Cornelius*! Act. 10. ver. 24. *He had called together his kinsfolks and near friends* to partake with him in that word of ſalvation, which *Peter* from the Lord, was to bring unto him: how deſirous was he to take them all into the Goſpel-wherry, that they might all be wafted over to the Lord Jeſus! therefore, ver. 33. he tell's *Peter*, *We are all*

Being confident and inſolent they bear their noſes high in the air, uttering loud and lofty languages, as *Rabſhekah* did, 2 *King.* 18. to which times this Pſalme is referred by ſome, Mr. *Trap.* in loc.

here preſent before the Lord, to hear all things that are commanded thee of God: O that ſuch a gaining ſpirit, ſuch a winning carriage was in all the Saints! Indeed when Religion was under the hatches in the nation, and the old Puritans were underlins in every town, they might have feared Lot's return from the wicked Sodomites, and that dogs would have ſnarled at them, *if they had given holy things unto them*; but now that godlineſſe is advanced to the throne, that the people of the *God of Abraham, are as Princes among the people*, Pſal. 47. ver. 9. and that the Kingdome and the Dominion, (in a conſiderable meaſure) is given to the people of *the Saints of the moſt high*, Dan. 7. ver. 27. they have an eaſier acceſſe to their prophane neighbours, and more hope of faſtening good upon their ſpirits: would God you would every where take up this practice, that you would make this, as one of your returns to a good God! not to *proſelyte* others to your particular opinions and perſwaſions (if in any thing you be Heterodox) but to win them over to the power of godlineſſe, and to embrace that Jeſus Chriſt, who is ſo fully and clearly offered in the Goſpel; O think you hear the Lord ſpeaking ſingly to you, by way of encouragement in this work, and in reference to your reſpective towns, as he did to *Paul*, Act. 18. ver. 9, 10. *Speak, and hold not thy peace, for I have much people in this city:* Let's not limit the election of grace to the called ones, but hopefully believe, that the names of many are in *the Lamb's book of life*, whoſe natures are yet unrenewed, and who walks not after the Lambe in Goſpel-paths; and let us improve, yea own our naturall preſervations, as a fruit of Gods-longſuffering, that all his elect ones in the Nation, might be brought off from a periſhing eſtate, and might all come to repentance, 2. *Pet.* 3. 9,

Con. 4. Conſider, that it is a maxime both in grace and nature, that we muſt do unto others, what we would have others do unto us; we muſt make other mens caſes our own; this our Saviour lay's down, *Matth.* 7. *ver.* 12. *All things whatſoever ye would have men do unto you, do ye e-*

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ven the ſame unto them, for this is the law and the Prophets, this is the Royall law; the ſtandard of equity in this kind, a ſealed weight and rule according to which we muſt converſe with all men as one ſaith; *Charity (tis true) begins at home in regard of order, but not of time; for ſo ſoon as you begin to love your ſelves, in the beſt ſenſe, you muſt then love your neighbours as your ſelves*; now then put the caſe by way of ſuppoſition; ſuppoſe you were ignorant, carnal, and unbelieving, and had a ſenſe of that miſery you were haſtening unto, that you ſaw your ſelves upon the brink of the grave and borders of hell; would you not thank that Chriſtian that would reprove you in love, adviſe you in love, inſtruct you in love, and that would *pull you out of the fire, though he ſaved you with fear*, Jud. ver. 23. would you not own it as a piece of higheſt love, and good will in any, that would endeavour your everlaſting welfare? why then, what you would others ſhould do unto you, do you the ſame unto them; if you ſhould caſually ſlip into the river, and be near unto drowning, would you not have your neighbour lend his hand to help you out? if a neighbour ſhould ſee a fire kindled upon any of your houſes, when you and your whole family were faſt aſleep, and ſhould ſuddenly awaken you, by crying fire, fire, by which means you and yours are preſerved from the flames, would you quarrel with him for breaking your ſleep, or coming upon your ground? I trow you would not; but rather own it as an act of ſingular love; why, go you and do likewiſe, to your ſinking and ſleeping neighbours; hand them out of the depths of ſin, and awaken them, that everlaſting flames may not catch hold upon them: The law of love will never rightly be fulfilled, until Chriſtians are acted by a principle of fellow-feelingneſſe; he that *conſiders himſelf, leſt he be tempted, will reſtore a brother that is overtaken in a fault, with a ſpirit of meekneſſe*, Gal. 6. ver. 1. *He will remember thoſe that are in bonds*, who by a ſympathizing ſpirit *is bound with them*; and will conſider them which *ſuffer adverſity, who himſelf is alſo in the body*, and as a fellow-member feels the

ſmart of their miſery, *Heb.* 13. *ver.* 3. O this is the way to continue brotherly love and advance it, when your endeavours are ſerious to ſave ſouls from hell, and when you wiſh your neighbours well as to their everlaſting eſtate, when with *Paul* your *hearts deſire and prayer to God is, that they may be ſaved*, Rom. 10. ver. 1.

Conſid. 5. Conſider, that what your carnall neighbours are, you were; ſome of you have been as vile as any, and yet you have now obtained mercy; the ſpirit and grace of God have put you into a hopefull way for heaven; and why may it not be ſo with them? are ſome of your neighbours fornicatours and adulterers? why, ſo were ſome of you: are ſome of them idolatours? why ſo were ſome of you: are ſome of them thieves, covetous, drunkards, revilers, extortioners? *Why, ſo were ſome of you*, 1 Cor. 6. ver. 9, 10. I ſpeak not this to ſhame any ſervant of the Lord; nor do I caſt his former ſins into his teeth to reproach him, (there are enough will do that) but to enmind him of the endeavour of good to them, who at preſent are what he once was----*but ye are waſhed, but ye are ſanctified, but ye are juſtified, in the name of the Lord Jeſus, and by the Spirit of our God*, ver. 11. and why may not they be ſo? can you give any other reaſon but free-grace, and the meer εὐδοκία, *the good pleaſure of God*, that you are waſhed, whileſt they continue filthy; that you are ſanctified, whenas they are all over polluted; or that you are juſtified, whereas the guilt of ſin lies upon them ſtill? and cannot the name of Chriſt and Spirit of God, do all that in them and for them, which is done in and for you? *Titus* 3. *ver.* 3. the Apoſtle gives this in charge unto *Titus*, that he ſhould enmind the Brethren of this as their duty, *to ſhew all meekneſſe unto all men*, in their dealing with them, under an hopefull expectancy, that a gracious change may be wrought in them, though little of God appears at preſent in them, and this he inforceth by leading them back, to conſider what themſelves once were, *for we our ſelves alſo were ſometimes fooliſh, diſobedient, deceiving, ſerving divers luſts and pleaſures,*

Iſti homunciones invident mihi gratiam Dei; were *Beza*'s words to the Papiſts who upbraided him for his youthfull Poems, *De me fabula narratur.*

ſures, living in malice, and envy, hatefull, and hating one another.

Con. 6. Conſider, that it is a piece of good friendſhip to your ſelves, to endeavour the ſpirituall good of others; you do very much conſult your own advantage by it, and this I ſhall offer in ſome particulars.

It is an high point of ſpirituall good husbandry, an excellent way to encreaſe your own ſtock; a good Miniſter cannot preach a good Sermon, nor a ſober Chriſtian manage a ſpirituall diſcourſe, but they do or may receive good to themſelves, Prov. 11. ver. 25. *The liberall ſoul ſhall be made fat, and he that watereth, ſhall alſo be watered himſelf*; it is not the liberall hand, though it be true as to acts of common bounty, if rightly ordered; but the liberall ſoul, anſwering to that, Prov. 10. ver. 11. *The lips of the righteous feed many*, by wholeſome counſell, ſeaſonable exhortations, and ſpirituall inſtructions; now this is a fatning diſcourſe, the ſoul thrives bravely that obſerves this method; your own graces will be more exerciſed; your own conſciences will be awakened, your own knowledge will be more enlarged, and your own ſpirits will be more quickened unto, and eſtabliſhed in the good wayes and truths of God; you cannot be ſerious in reproving others, but it will give corruption a wound in your own hearts; you cannot perſwade others to repent of their ſins, but it will ſtirre you up to renew repentance for your own ſins; you cannot exhort others to duty, but you will be admoniſht of your own; and you cannot deal ſeriouſly with others about ſalvation, but it will quicken up an holy diligence in you to mind your own ſalvation. Surely theſe improvements are well worth your labour.

Nepheſh Berachah, the ſoul of bleſſing.

2. It makes much for your perſonall ſafety; the more there be to ſtand in the gap, the better the breach will be made up; ten would have preſerved Sodom, when as nine could not do it: the Saints do much with God when numerous and unanimous: when the whole Church prays for *Peter*, an Angel procures his Goal-delivery: *you helping*

ing together with your prayers, is *Paul*'s expreſſion, owning the joint addreſſes of the *Corinthians*, 2 *Cor.* 1. ver. 11. *ſtriving together for the faith of the Goſpel*, Phil. 1. *ver.* 27. *Paul* layes much ſtreſs upon number and unity, when many ſtrive, and ſtrive together like valiant Champions, and a well ordered army; it is like to go well with the Goſpel in the Doctrines and liberty of it: *Therefore caſt your bread upon the waters, for you know not what evil ſhall be upon the earth*, Eccl. 11. *ver.* 1. 2. Take this in a ſpiritual ſenſe, and you will find an inforcement in it to the duty propoſed; for in a time of ſtraight, *Zech.* 12. *ver.* 5. *The Governours of Judah ſhall ſay in their heart*, even from the heart acknowledg it, *the Inhabitants of Jeruſalem ſhall be my ſtrength in the Lord their God*: By vertue of their Intereſt in the Lord their God, evils have been diverted, Judgments have been removed, and bleſſings in their right ſeaſons have been procured.

Legio fulmineæ.

3. It makes much for your ſpiritual comfort, *The ſoul of righteous Lot was vexed, from day to day, with the unlawfull deeds of the Sodomites*, 2 Pet. 2. *ver.* 8. Is not this your caſe? *Do not your eyes run down with tears, becauſe men keep not Gods Law*? yea, in that abundance, that they ſwell into rivers? Holy *David*'s did, *Pſal.* 119. 136. Is not every profane wretch an *Hazael* to your eyes, and a *Hadadrimmon* to your hearts: and can you ſtep out of your door, (in many places it is ſo) and not ſee ſome piece of wickedneſs, which cuts you to the heart? or hear every man ſpeak vanity to his neighbour, *Pſal.* 12. *ver.* 2. now how would it revive your ſpirits, how would it rejoyce and comfort your hearts, if you could ſee the face of things changed amongſt you? that you might go to this neighbours houſe, and finde them praying, to anothers, and find them praiſing God; to a third, and find them reading and diſcourſing of the word, and things of God; nay, that you could not walk in the ſtreets, but you ſhould hear the Inhabitants of one city ſaying unto another, let us go ſpeedily to pray before the Lord, *and to ſeek the Lord of Hoſts*, Zech. 8. *ver.* 21.

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This ſets forth the zeal and charity of thoſe converts, who would not come alone, but draw others along in company with them to the worſhip of God, which is lively expreſſed in a *Mimeſis*, or imitation of the encouragements and invitations they ſhould uſe one to another: --- *I will go alſo*; every one was as forward for himſelf, as zealous for another, as a learned Expoſitour hath it: *O bleſſed frame of ſpirit, O religion would then flouriſh indeed, when Miniſters have their comes and calls, each to other, to the ſervice of God:* nay, that ſuch an awakening ſhould be upon your neighbours, that here one ſhould take hold of the skirts of your garments; and here another, (as children catch hold on their Mothers gowns, hang upon them, and run after them,) ſaying, we will go with you, to ſuch an Ordinance, to ſuch a Chriſtian meeting, for we have heard that God is with you; we heard it formerly, but believed it not, yea, derided it, but now we have heard from the ſecret teachings of the Spirit of God within us, and are convinced of it, that God is with you; with you in prayer, with you in the word preached; with you in all the duties of Religion, with you in your private waitings upon him, with you in the way of holineſs; *Of a truth God is in you*, 1 Cor. 14. *ver.* 25. and therefore we will go with you: your God ſhall be our God, your wayes ſhall be our wayes, and your company ſhall be our company: what a rejoycing of heart would this be to the truly godly! and if the Lord give his bleſſing to the painfull endeavours of his faithfull Miniſtery, and if you that are Chriſtians act up with zeal to the courſe propounded, how might the communion of Saints be maintained, the Commonwealth of believers be enlarged, and the places of our habitations be as the ſuburbs of heaven! Mr. *Pemble*, *in loc.*

It layes a good foundation for poſterity, you are now ſowing that ſeed, the harveſt whereof may be reaped by your children; you are digging that well, of which your Infants may fill their buckets: Perſonall piety is profitable to poſterity, 2 *Kings* 10. *ver.* 30. It was very much

much that was promiſed to *Jehu*, for cutting off *Ahab*'s wicked Family, *and deſtroying the temple and worſhippers of Baal: And the Lord ſaid unto Jehu, becauſe thou haſt done well in executing that which is right in mine eyes, and haſt done unto the houſe of Ahab according to all that was in mine heart, thy children of the fourth generation ſhall ſit on the throne of Iſrael:* And what a bleſſing doth the Lord entail upon *the ſeed of the righteous*, Pſal. 112. ver. 1, 2. *Bleſſed is the man that feareth the Lord: that delighteth greatly in his Commandements: his ſeed ſhall be mighty upon the earth, the generation of the upright ſhall be bleſſed:* But that Religion which you now advance, may be of ſpiritual advantage to them, when you are dead, *Pſal.* 102. ver. 18. *This ſhall be written for the generation to come, and the people which ſhall be created, ſhall praiſe the Lord, even for your faithfull endeavours in raiſing Zion out of her duſt*, and Religion out of the rubbiſh, in the places where you live: How would you have bleſſed God, if you had found Religion in ſuch a poſture! how would you have honoured the memory of your Predeceſſours, if they had travailed to have brought that to paſs, which you are now encouraged unto! nay more, you may lend that word of ſaving advice to a carnal neighbour, which may be paid you in again, by the bringing home of a *Prodigal childe*. Your covenants for money run to you and to your heirs, the Debt is not loſt, if your heirs receive it; ſo your heirs may receive (in a ſpiritual ſenſe) the Principal with the loan, when you are dead: happy is he who makes ſuch proviſion for his children: one, whom you have in the way propoſed, brought off from vile and vicious courſes, may ſee a childe of yours, when you are at reſt, running in the ſame wayes, and tell him, ah friend, juſt thus it was with me, I was running headlong upon mine own deſtruction, and your Father pittied me, reproved, inſtructed, adviſed me, brought me off from my deſperate wayes, and put me into a good way for heaven: And now I deſire to ſhew the kindneſs of the Lord to you, by dealing as plainly and faithfully

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with you, as I was dealt with by your father, and who knowes, but the ſame courſe, may through grace, produce the ſame good effects: If *David* remembred and requited the kindneſs of *Jonathan*, in ſhewing love to his lame *Mephiboſheth*, after *Jonathan*'s death; why not the ſpirit of *David* ſtirre up bowels in thoſe, whom you have helped heaven-ward, to requite that kindneſs in your lame *Mephiboſheth*? there is ground of hope.

5. It hath a tendency towards your everlaſting comfort; it beareth fruit unto eternity; the ſavour of this ointment doth not ſpend it ſelf in this life, *Apoc.* 14. *ver.* 13. *Bleſſed are the dead, that dy in the Lord, their works follow them:* This work of mercy which you ſhew in converting a ſinner from the errour of his way, and *ſaving a ſoul from death*, Jam. 5. *ver.*20. ſhall follow you to eternity; it ſhall be had in everlaſting remembrance; it ſhall be regiſtred in that book of Records, which was writ before the Lord, *for thoſe that feared the Lord, and thought upon his name*, Mal.3. *ver.*16. *They ſhall be mine, in the day that I make up my jewels:* The Prophet *Daniel* ſpeaks fully to the Saints after recompence upon this accompt, *Dan.* 12. *ver.* 3. *They that be wiſe, ſhall ſhine as the brightneſs of the firmament*; they that be teachingly wiſe, of *Maſcil, that do prudently inſtruct*; ſo it properly referres to the teaching Miniſtery, but may not unfitly be referred unto inſtructing Chriſtians, and I hope, without any force to the Word, or any violence offered to a called Miniſtery: Now, wherein doth the wiſdom of the wiſe ſhew it ſelf, ſo as to entitle them to this firmamental brightneſs? why, the onely wiſe among the ſonnes of men doth determine it, *Prov.* 11. *ver.* 30. *The fruit of the righteous is a tree of life*, the genuine fruit of the righteous is to bring forth life in thoſe he converſeth with; Salvation wiſdome is the higheſt wiſdome, and he that winneth ſoules is by the Holy Ghoſt ſtiled, *the wiſe man*; and indeed *Daniel* himſelf expoundeth it to the ſame ſence, *and they that turn many unto righteouſneſs, as the ſtarres for ever:* Though there be ſome difficulty in *Chacam.*

this Text, and ſome difference among expoſitours, about the ſenſe of it, yet ſure, I may with much ſafety, offer theſe poſitions from it,

1. That man by nature runs off from his primitive and created righteouſneſs, unto by-paths of ſin and unrighteouſneſs, --- This is clearly ſuppoſed.

2. That Converſion mainly conſiſteth in our turning from ſin unto righteouſneſs, *from the power of Sathan unto God.*

3. That men are inſtrumental in the converſion of men, to wit, in turning them from ſin to righteouſneſs.

4. That this turning of men from ſin to righteouſneſs, hath a ſure promiſe of future honour.

5. That the work of Converſion is not onely limitted to a teaching Miniſtery; it is not ſo próper to them, as that it is excluſive to all others, to have any hand or inſtrumentality in it: It was much, that *the woman of Samaria* did towards the gathering of thoſe fields which our Saviour ſaw beginning to be white, as they that read, *John* 4. may obſerve: an unlikely means to effect ſo great a matter; but whats that to the Almighty? as Mr. *Trap* ſpeaks; *and brings in* Junius *profeſſing that the firſt thing that turned him from Atheiſme, was conference with a country-man of his not farre from* Florence, --- enquire into *Acts* and *Monum.* Fol. 767. Experience doth very much confirme this, many ſervants may bleſs God, who brought them under godly acquaintance: I hope none will think that by this, I derogate ought from the office of a called Miniſtery; if the ſeed be ſown by others, it is ripened by them; If the firſt courſe of ſtones be laid by others, the building is finiſhed by them: *Eph.* 4. *v.* 12. a called Miniſtery doth *perfect the Saints, and edifie, or build up the body of Chriſt*; If others are inſtrumental to their ſpirituall birth, yet the Miniſtery goes forth in *the ſpirit and power of Elias, to make them ready, as a people prepared for the Lord*, Luke 1. *ver.* 17. and that, though men have ten thouſand Inſtructours, yet a Godly Miniſtery,

Read Mr. *Baxter*, in his *Gild. ſalv.* Page 469, 470, 471.

ſtery, doth in Chriſt Jeſus beget them through the Goſpel, that is, perfect the birth, 1 *Cor.* 4. ver. 15. the Spirit makes the ſeed of the Word by them prolifical, and generative.

6. That the honour of converting ſinners unto God ſhall be an everlaſting honour, 1 *Pet.* 5. ver. 4. *ye ſhall receive a crown of glory that fadeth not away*: But I deſire the Reader not to miſtake me herein, as though,

1. I did poſitively aſſert, that none can ſubſerve to the converſion of others, who are unconverted themſelves; though ſome think, and I among the reſt alſo, that God will not honour, at leaſt, very rarely doth, the Miniſtery of an unregenerate perſon, with the Converſion of others; though the called ones may be comforted, and farther built up by gifted Miniſters, yet I think Inſtances be but rare of ſecond-birth-Chriſtians, who call them Fathers:

Aliorum ſalutem ſedulo nunquam curabit qui ſuam negligit: Calvin. *in* Act. 20. *ver.* 28.

2. Neither do I affirme, that to be inſtrumental in the ſaving of others, hath any thing of merit in it, toward the ſaving of a mans ſelf:

3. Nor, that it is evidence enough in it ſelf for heaven; ſo that, he who hath the ſeal of his Miniſtry, may without farther enquiry into his own eſtate, conclude, he hath *the ſeal of the living God in his forehead*, and is upon that ſingle account, ſure of heaven:

4. Nor, that we ſhould be ſo wholly taken up with the ſaving of others, as to neglect our own ſalvation:

5. Nor, that the glory of them, who are ſubſervient, through grace to the converſion of ſinners, ſhall exceed the glory of all other Saints, for though different degrees of glory be clear, 1 *Cor.* 15. ver. 41. yet to lay the ground of that difference, onely in the point inſiſted upon, I do not, I dare not: But tis probable this Text of *Daniel* referres to ſome after priviledg, or different eſtate of honour in heaven, which they that turn many unto righteouſneſs, ſhall receive from the Lord, from what, they that are turned unto righteouſneſs ſhall have; for though every veſſel ſhall be filled, yet theſe may be more

capacious then others; unleſs we ſit down with what ſenſe is put upon it by a late godly Divine, as to the firſt Reſurrection, and that in order to *the perſonal reigne of Chriſt upon earth:* But ſuppoſe, that Text ſhould not ſpeak fully to the aſſertion; yet certainly, to have a mediate hand in ſaving an immortal ſoul is a noble work, and ſhall be honoured by the Lord with higheſt acceptation, as that which brings the creature into ſome degree of conformity to the Lord Jeſus, *who is exalted to be a Prince, and a Saviour,* Acts 5. verſ. 21. Beſides, there is much in that of our Saviour, *John* 4. verſ. 36. *And he that reapeth, receiveth wages, and gathereth fruit unto eternal life, that both he that ſoweth, and he that reapeth, may rejoyce together,* he quickens up his Diſciples to diligence in Goſpel work;

Firſt, By propounding wages for their work; though not by way of merit, yet of grace:

Secondly, By that common joy, which Patriarchs, Prophets, Apoſtles, and all the Lords ſervants, who are inſtrumental in the converſion of ſinners, ſhall have in heaven.

Conſider, That bad men are very active, and induſtrious to gain over others, to their bad principles, and worſe practiſes: The ſpirit of the world is a gaining ſpirit: Wicked men are true to their own Intereſt, and ſerviceable to their own Maſter: Wicked men are the Devils fetters, or like that little beaſt which hunts the prey for the old lyon: Many perſons of hopefull ingenuity and carriage are decoy'd by the ſleights and ſubtilties of ſome old ſinners: See how the wiſe man ſets them forth to the life, *Prov.* 1. ver. 10, 11. 1. By their manner of deceiving, expreſſed, in their fair and flattering words, they entice, *blanditiis & phaleratis verbis decipiunt, they deceive with their ſmooth tongue, and fair ſpeeches,* ſo the force of the word, in the *Hebrew* implies; hence it is rendered, *ſi te pellexerint,* referring to the fawning carriage and flatteries of an Harlot, fully held forth *Chap.* 7. ver. 14. *Every man is tempted, when he is drawn away*

away of his own luſts, and is inticed, as the ſilly fiſh is by the bait upon the hook: Thus do wicked men like fiſhers and fowlers cunningly deceive the ſimple.

2. Their manner of deceiving is expreſſed, by their call unto ſin, *come with us,* they call the tradeſman out of his ſhop, and the ploughman out of the field to querry and mate with them in their ſinfull practices: much of this language may be heard abroad in the world, and ſome is upon record in the word, as that *ale-bench call,* Iſa. 56. ver. 12. *Come ye, ſay they, I will fetch wine, and we will fill our ſelves with ſtrong drink, and to morrow ſhall be as this day, and much more abundant!* This is the drunkards oratory and promiſe, to toll in and enter their young quaffers with.

3. They are ſet forth by their methods of deceiving, by the artifices they uſe:

Firſt, they perſwade thoſe that they draw in, that they will drive on ſuch cloſe deſignes, carry things with ſuch privacy, that the guilt of blood ſhall never be charged upon their ſcore; implyed in theſe phraſes, *let us lurk privily--let us ſwallow them alive as the grave,* &c. as if they had ſaid, we will manage our affairs with that ſecrecy, that ſtrangers may as eaſily know the dead by their faces; and what deaths they died of whom the grave hath ſwallowed up, and the pit hath covered, as men ſhall know, who did this murther, and how it was done: doubtleſſe this hope of ſecrecy hath undone many.

Secondly, they give great aſſurances of much gain and advantage? *we ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil*; Alas! thou art a poor fellow, haſt not a penny ſcarce to help thy ſelf withall, but come, come with us, we'l help thee to money enough, thou ſhalt be a rich man preſently; yonder is a booty will make us all men.

Thirdly, they promiſe to be very honeſt, to give him his full ſhare, *caſt in thy lot among us; we will all have one purſe:* Wee'll divide the ſpoil, thou ſhalt have thy lot: nay more, thou ſhalt never want while we have it, we'll have

have a community of goods, a common ſtock; theſe are winning wayes, prevailing arguments, gilded pills and tempting poiſons, where the heart is not in ſome meaſure antidoted by grace againſt them, and doubtleſſe the devil gains much ground in the world by ſuch artifices, catcheth many a fowl in his nets, by means of theſe decoyes: his ſervants are true to his intereſt, they ſpare neither pains nor purſes to advance it; nor are his head-ſervants, I mean, Hereticks and Impoſtours (thoſe that are the chief factours and head men among their brethren) leſſe induſtrious: into how many ſhapes, *Proteus* like, will the Jeſuite caſt himſelf? how many hazzards of his neck will he run? and how many hard journeys will he take to reconcile a poor Proteſtant to the Church of Rome? neither do ſome others fall ſhort of the Jeſuites, either pains or zeal, to proſelyte men to their opinions; we have ſeen that made good in our dayes, which our Saviour ſpake of the *Scribes and Phariſees*, Matth. 23. ver. 15. *Ye compaſſe ſea and land to make one proſelyte:* What wanderers among the Nations have ſome of our Sect-Maſters been? what labours and hardſhips have ſome undergone? what journeys, tedious, and dangerous, by land and ſea, have ſome undertook? what errand have they gone on? what merchandizes have they exported, but ſome old drugs and antiquated errours, which the Saints in former ages and forreign parts have exploded, but now being in-land commodities, of the growth of our own Nation, and being now put into a new dreſſe by men of Engliſh birth, pretending hatred to the Romiſh Hierarchy, are become vendible in moſt parts? O what marts and markets have been kept by them, in many of our towns, to put off their ſtale and ſtollen wares! and what ſale have they had in ſome places! whole towns almoſt in ſome places have come in to truck and barter with them! the more is the pity that the ſpirit of deluſion ſhould gain ſo farre upon Engliſh ground? O how ſhould this provoke all that fear the Lord in truth to purſue ſalvation-work with utmoſt diligence! to endea-

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ing of the truth, and that they may recover themſelves out of the ſnares of the devil, who are taken captive by him at his will, 2 Tim. 2. ver. 25, 26. and that you may be uſed by the Lord as inſtruments of their ſalvation: liſten not to fleſh and blood, which will be tampering with you to diſſwade you from it, and will throw in an hundred objections, and carnall cavils againſt it; onely obſerve your ſtations, invade not the miniſtery, nor deſpiſe it; be humble in all your applications to your ignorant neighbours, and under any ſucceſſe which the Lord ſhall anſwer your endeavours with, and under all diſcouragements and deadneſſe of heart to this duty, improve grace received and temporall preſervations, as arguments to quicken you up to this duty, and to other duties which are mentioned in this treatiſe, that you may live beſt to God, beſt to your ſelves, and beſt to all others; and alwayes wear this text, as a ſign upon your hands, and as frontlets between your eyes to enmind you of the Lord's mercies; *unleſſe the Lord had been my help, my ſoul had almoſt dwelt in ſilence.*

Uſe 4. Are the appearances of God eminent an immediate to the help of his people in the day of their diſtreſſe? have you experienced this truth? have you ſeen the outgoings of the Lord in your perſonall ſafety and preſervations? why then fetch comfort and encouragement from hence, and lift up your hearts and hands unto God in expectancy of help and ſuccour, in theſe following caſes.

1. When Church affairs do meet with dark and gloomy day: when the Goſpel is under ſome reſtraint as to liberty, or under ſome corruption as to purity in word and worſhips; reflect upon the outgoings of God unto you, and conſider that mercy, that goodneſſe, that wiſdome, that power, &c. which were engaged for your reſcue in an evil day; then play the good Logicians, and in a way of divine induction argue *à minore ad majus,* from the leſſe to the greater; if the Lord extended help to me in ſuch an eminent manner, how much more ſhall

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the arm of the Lord be made bare, in the reſcue of many Saints? if a ſingle believer found the Lord ſo preſent in a day of trouble, how ſhall a ſociety of believers find him in ſuch a day? if a little ſculler was brought ſafe to ſhore from off a ſtormy ſea, how will the Lord *calm the raging waves*, when the ſhip of his Church is tempeſt-toſt? if his care was ſo great over one member, ſure the whole family ſhall not be neglected by him: O there's much ſweetneſſe and much truth in this way of arguing. Thus did *David*, Pſal. 30. ver. 1, 2. *O Lord my God, I cried unto thee and thou haſt healed me; O Lord thou haſt brought up my life from the grave, thou haſt kept me alive that I ſhould not go down into the pit*; here was a perſonal deliverance, and what doth he inferre from hence? namely, that the Church and people of God ſhall receive the ſame meaſure of mercy from him in the day of their diſtreſſe; therefore he ſaith, ver. 4. *Sing unto the Lord O ye Saints of his*; I, but may the Saints ſay, we have little cauſe of mirth, *we may now hang our harps upon the willows; the waters of Babylon by which we are ſet down, do call for weeping* rather then rejoycing; no, ſayes he, I read your ſafety in mine own; for ver. 5. *His anger endureth but for a moment; iſta nubecula cito evaneſcat*, as he ſaid of *Julians* perſecution, *weeping may endure for a night, but joy cometh in the morning*: the Churches afflictions though they be ſharp, yet they ſhall be but ſhort, though they be violent, they ſhall be tranſient; this I aſſert, ſayes he, as having been mine own caſe, I have had many clear mornings after cloudy nights; for the Lord hath brought my life from the grave, he hath kept me alive, *that I ſhould not go down to the pit*. Again, *Pſal.* 31. *ver.* 22. *I ſaid in mine haſt*, ſo great were my fears and ſo ſmall was my faith, *I am cut off from before thine eyes*; I am a loſt, a dead, an undone man, *nevertheleſſe thou heardeſt the voice of my ſupplications when I cryed unto thee*, what doth he conclude from hence? why, ver. 23, 24. *O love the Lord all ye his Saints, for the Lord preſerveth the faithfull and plentifully rewardeth the proud doer, repayeth abundantly, or with ſurpluſ-*

ſage; *in ſeipſo aut ſemine ſuo*, either in himſelf or in his poſterity; God will be ſure to be meet with him, and therefore he bids them be of good courage, bear up bravely, be ſtout and ſtedfaſt in the faith under trialls; did the Lord hear my prayers, and will he not hear his praying Church? did he appear to my help, and will he refuſe help to his beloved ſpouſe? was my trouble but as a racking cloud, ſoon blown over by the wind of Gods favour, and ſhall the Churches calamity be as a dark heaven ſet round with raine? ſurely no; *though the nations do ruſh like the ruſhings of many waters, yet God ſhall rebuke them*: the word ſignifies, ſhall ſharply and ſeverely chide them, or deſtroy them, which implyed in the following words, *and they ſhall flee farre off, and ſhall be chaſed as the chaff of the mountains before the wind, and like a thing rouling before the whirlwind: and behold at even tide trouble, and before the morning he is not: this is the portion of them that ſpoil us, and the lot of them that rob us*, Iſa. 17. ver. 13, 14. O then be encouraged to hope and pray, and pray in hope, when the Church is brought into greateſt ſtraits, when the Armies of *Gog and Magog do go up on the breadth of the earth, the number of whom is as the ſand of the ſea, and compaſſe the camp of the Saints about and the beloved city; that fire ſhall come down from heaven and devour them*, Apoc. 20. 19. Let *Davids* practice be your pattern, argue the Churches deliverances from your own; if a man beſtirre himſelf to quench a fire that hath taken hold of a remote cottage; how much more will he lay out himſelf to preſerve his manner houſe? If a King ſend out his troops to ſecure a petty village from the Rovers; how much more will he draw up his whole Army to ſecure the Royall city? If the death of one Saint be *precious*; *how much more precious in the ſight of the Lord is the death of many precious Saints?* O! *God will be ſeen upon the mount*, Cæſar-like, he will either finde or make a way for their eſcape; *the Lord knoweth how to deliver the godly out of every temptation*, 2 Pet. 2. ver. 9. to fetch a *Lot* out of *Sodom*, and a *Judah* out of *Babylon*: The Churches extremitie is Gods opportunity:

portunity: when the *tale of bricks is doubled*, then *Moſes* will come, as one ſaies.

2. Improve your providential preſervations, by way of comfort in all your ſufferings, for the name, and in the cauſe of Chriſt: the Lord tells you, tribulation in this world muſt be your portion, and it is a characteriſtical mark of a true believer, *to be hated by the world*; they that have the *crown* in their eye, muſt bear the *croſs* upon their backs: Now in the greateſt tryal of affliction for the Goſpel, ye may draw forth, and *drink the wine of conſolation*; ye may comfort your ſpirits by a ſerious reflection upon your experiences, when ye remember what incomes ye had, what ſtrength, what ſupport, what revivings of ſoul, whileſt ye lay upon ſuch a bed of ſickneſs, were expoſed to ſuch hazzards, environed with ſuch dangers, hedged in with ſuch calamities; when ye conſider, how the Lord fetch'd you off, how ſeaſonably Providence ſtepp'd in to your relief, and how wonderfully God appeared for your deliverance: Thus the Apoſtle argues in his own caſe, 2 *Cor.* 1. ver. 8. He tells the Church, a great trouble which befell him in *Aſia*, it may be, that at *Epheſus*, *Acts* 19. ver. 23. or that mentioned, 1 *Cor.* 15. ver. 32. but probably ſome other, which Saint *Luke* mentions not, which trouble he aggravates by three notable circumſtances; 1. *We were preſſed out of meaſure, above ſtrength*, ἐβαρήθημεν, as if the burthen of a ſtrong man ſhould be laid upon the ſhoulders of a weak childe, their being no proportion betwixt weight and ſtrength. 2. *We deſpaired even of life*; had doubtfull thoughts ariſing in our hearts, that we ſhould not come off with life; *The moſt holy men have in this life their fits of unbelief.* Note. 3. *We had the ſentence of death within our ſelves*, τὸ κρῖμα, the anſwer of death; or, we paſſed the ſentence of death upon our ſelves: I, but God, that *raiſeth up the dead, delivered us from ſo great a death*: and what Inference doth faith make from hence? why, it begat an holy affiance in him, that God would *yet deliver him*: as if he had ſaid, I am yet to live in the world,

I have not yet *finiſhed my courſe*, nor *fulfilled my Miniſtery*, *and I know*, *that bands and impriſonments for the Goſpel*, yea trouble, and perſecution *wait for me*; I, but here's the benefit of experience; that God who ſupported me, when I was *preſſed out of meaſure*, *and above ſtrength*, revok'd that ſentence of death which I had paſſed upon my ſelf, *and delivered me*. *from ſo great a death*, *he will yet deliver me*: he will graciouſly come in with ſupplies, and ſupport unto me, *that the gates of hell ſhall not prevail againſt me*: and why ſo confident, *Paul*? what bottomes this aſſurance? why, the name and nature of that God in whom he truſts, *his name is Jehovah*, *I am*, *I was*, *and I am to come*, *or I will be*: Now, if you ſay, there was danger: I reply, there was a God: If you ſay, there is danger; I anſwer, there is a God: and if you fear, there will be danger; I believe there will be a God: *Jehovah* anſwers to all theſe, and he that was *Jehovah* to me in my former, is *Jehovah* to me in my preſent, and will be *Jehovah* to me in all my future ſufferings for the Goſpel: He is *I am* in his nature, as being, *yeſterday*, *to day*, *and the ſame for ever*: and he is, *I am*, in his attributes, and appearances for his people: He is, *I am*, in his love to them, he loves with *an everlaſting love*, even unto the end: *I am* in his Covenant, which is everlaſting, that he will be the God of his people unto death: And he is, *I am* in mine own experience, I have found him to be ſo to me; and therefore, I do comfortably argue my heart into an expectancy of help, from this God, and may eaſily ſay, *He hath delivered*, *he doth deliver*, *and he will deliver me*: The ſame argument may the Saints take up, by way of comfort, and hope to themſelves, in times of perſecution, when they conſider their former deliverances, and Gods unchangeableneſs. And now give me leave to make ſome digreſſion, in commending my thoughts, by way of comfort, to you, and to my ſelf, in caſe we ſhould be called forth, to a ſuffering condition: much hath been ſpoken, and much to purpoſe on this ſubject, yet all is little enough, and many of the Saints have found it ſo in an *hour of temptation*.

1. Lay

1. Lay this upon your ſpirits, that your ſufferings are upon you for God; *for his names ſake, it is, ye are killed all the day long, and led forth as ſheep unto the ſlaughter: ye ſuffer not as evil doers, or buſiebodies in other mens matters,* but for Religion ſake, the Goſpel ſake, and for *the hope of the promiſe made of God unto our fathers,* as the Apoſtle affirmes of himſelf, *Acts* 26.ver.6. and therefore ye have good cauſe to gather up your ſpirits, and humbly expect, that God will ſtand by you, and ſtrengthen you in the day of your tryal: This made good *Mordecai* ſpeak at that rate of aſſurance, *Heſt.* 4. ver. 14. *Enlargement and deliverance ſhall ariſe to the Jews,* though *Heſter* (the moſt viſible and likely perſon to advocate their cauſe, lying in the boſome of *Ahaſuerus,* as his beloved Queen (*ſhould hold her peace:* and this made the *three worthies* gird up the loyns of their mind, and quit themſelves like men, yea, like brave men, in that great day of their tryal, when, in the cauſe of God, they were threatened with *a fiery furnace,* Dan.3. *ver.* 17. *Our God, whom we ſerve, is able to deliver us from the burning fiery furnace:* Able? who queſtions the omnipotency of God? But, how know you, that he will deliver? why, as the eye of their faith was upon that promiſe, *Iſa.*45.ver.2. ſo it was alſo upon their former preſervations; they conſider'd how eminently God had delivered them from the *Chaldeans* ſword, bathed, yea, *made drunk with the bloud of many thouſands, in that ſad day of Jeruſalem:* how they had been kept alive in *Babylon*; what power, even to a Miracle, God had put forth in preſerving health, and ſtrength, and beauty to them, with *pulſe and water*; and had given them an honourable ſtanding in that ſtrange Land; and therefore now they were brought forth, *to bear witneſs againſt the Idolatry of that Nation,* and to maintain the worſhip of the *true* and *living God*; they concluded their preſervation, that God would own them, and the cauſe they ſuffered in, which made them ſpeak with that gallantry of ſpirit, *He will deliver us out of thy hands, O King:* This account alſo *Daniel* gave of his preſervation, *Dan.*6.v.22.

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My God hath ſent his Angel, and hath ſhut the mouth of the Lions, that they have done me no hurt, foraſmuch as before him, innocency was found in me: That is, he ſuffered as a righteous man, in a righteous cauſe. O ſure it ought to be the care and wiſdome of the Saints, not to provoke and exaſperate wicked men, nor pull trouble on themſelves, by a contempt of, or by any ſeditious practiſes againſt the perſons of worldly Governours; that when they come to a day of ſuffering, they may ſpeak *Daniels* words, *That innocency is found in them before the Lord*, and that before the Magiſtrate they have done no hurt, by tranſgreſſing any Law of man, which is conſiſtent with the Lawes and honour of God: This will quiet the ſpirit, and bring in reſerves of comforting hope, and ſupport in the ſaddeſt day: How ſweetly doth the Apoſtle argue, 1 *Pet.*4. ver.12,13. *unto the end*, to the comforting and ſtaying up believers in *the fiery trial!* Oh! would you but ſip often of this cordial wine, and ſpice it with your own experiences of God unto you, in former deliverances, how would it antidote againſt Apoſtacy in an evil day, and excellently prevent thoſe ſinkings of ſpirit, which the fear of ſuffering times produceth in you!

2. As there is hope of deliverance, when ye ſuffer upon the ſingle Intereſt of Religion, and that with ſingle hearts; ſo alſo there wants not ground of hope, becauſe the ſpirits of all the faithfull will be up in prayer: All the Saints will then haſten to the mount, and put in for your ſafetie, as being of a common concernment: They conſider, that their lives are bound up in the lives of their brethren: The Apoſtle argues thus, *Heb.* 13. ver.3. *Remember them that are in bonds, as bound with them, and them that ſuffer adverſity* (eſpecially for the Goſpel) *as being your ſelves alſo in the bodie:* This Chapter is called by a Divine, The *Chapter of Remembrances:* This is a good *Memento*, a ſeaſonable *Item* to particular believers, Societies, and Churches, to remember, before the Lord, their Brethren *that are in bonds, as being bound with them,*

in

in regard of ſympathy and fellow-feeling, being members together of the ſame bodie, as alſo, in regard that the chain which is upon their brethren, may ſuddenlie be faſtened to their bodies; when a ſcare-fire is begun in a Town, every man will be readie with his bucket to quench it, becauſe he fears the fireing of his own houſe; It was well ſaid,

Tunc tua res agitur, paries cum proximus ardet:

and will be well applyed by Believers, when they foreſee their own ſufferings, in their ſuffering brethren; and labour to put a ſtop to that ſcare-fire, as hearing theſe words falling from the lips of their dying brethren, *hodie mihi, cras tibi*; that which is my portion to day, will be thine to morrow, if the Lord do not ſtay the rage of bloudie men; a ſcare-fire ſeldome ends in the firſt houſe; the Peſtilence doth not often ſtay at the firſt family: nor perſecution end in the death of one Saint; if the Lord chain not up thoſe mad dogs, they will break into the fold, and make havock of the flock; therefore the Saints that are in the bodie, and ſo are lyable to the ſame perſecutions, will up and tugg hard with God for a ſuffering Believer, and that upon the account of their own ſafetie: Thus *Acts* 12.5. When *Peter* was kept in priſon, *prayer was made without ceaſing, of the Church, unto God for him*; the whole Church prayed, and that without any intervals, until they had gotten *Peter* looſe: And why ſo hard at work? Oh, it was of common concernment; It ſtood them in hand to do it; for *Herod* ſtretched forth his hand to vex certain of the Church, *had killed James the brother of John with the ſword: and becauſe he ſaw it pleaſed the Jews, he proceeded to take Peter alſo*, and the Church knew not how ſoon the cup might be put into their hands; and therefore they beſtirr'd themſelves to obtain *Peters* freedome: There is alwaies a baſe ſpirit in Perſecutours, to gratifie the people. Affliction, as it ſeldome comes ſingle, ſo ſeldome to a ſingle perſon: *Dorotheus* relates, *that on the ſame day, on which Stephen the Protomartyr ſuffered by ſtoning, two thouſand other believers were* Mr. Trap. *in loc.*

put

put to death: This then will quicken up to prayer, and may comfort the Saints in their ſuffering eſtates; *that prayer is made of the whole Church unto God for them, and that without ceaſing*? which, how prevalent it is, many notable returns do witneſs, *Melanchon was much comforted, when he found certain women and children, in a corner, tugging hard by prayer for the reformation in Germany*; and ſure, were there more of this tugging in *England*, reformation would ſpeed better amongſt us, then it doth: if men would *cry* more unto God, and leſs againſt their Governours, we might ſooner hope to ſee an eſtabliſhment, and Religion in a better poſture: which the Lord in mercy grant, and as the *Jews* cry for the temple, *ædificâ, ædificâ, ædificâ, citò, citiùs, citiſſimè*; ſo do I, that our eyes may ſee *Jeruſalem* a quiet habitation, and that *the Tabernacle of David may be built up amongſt us*, in our daies.

3. This ſtayes up the ſpirits of Believers, in ſuffering times; when they ſee, the *reſiſtance is not unto bloud*; that God ſo moderates and allayes the fury of men, that it extends not to the taking away life, as indeed, the Lord very often laies ſuch a hand of reſtraint upon them, that they cannot exceed that Commiſſion, which he gave unto Sathan againſt *Job*, *all that he hath is in thine hand, but ſave his life*: late times have been witneſs to this, in the penalties, fines, confiſcations, impriſonments, and exile of many precious Saints, but their lives *were hid with Chriſt in God*; the perſecutours could not reach them: and no douht the reaſon was this, God had ſet them their bounds (in his goodneſs to the Saints) which they could not paſs: The ſenſe of this made the believing *Hebrews* ſo couragious and reſolved, *Heb.* 10. ver. 32, 33. *ye endured a great fight of afflictions, partly whileſt ye were made a gazing ſtock, both by reproaches and afflictions, ye were reviled*, and hooted at, and yet ye waded through all that mire, with cheerfulneſs; and partly whileſt ye became companions of thoſe that were ſo uſed: ſurely there was then farre more good fellowſhip among Chriſtians,

ſtians, upon a ſpiritual account, then now there is: How did the old Puritans of *England* cling together? what ſincere heartedneſs of affection was there among them? how would they owne one another in Courts, and Conventicles, and hug a brother, notwithſtanding all the dirt which was caſt upon him? but we are grown ſo fine-fingered now, that we will not touch a ſoiled garment; and ſo neat in our dreſs, that we will not ſuffer a ſpot upon our coat for Chriſt: It were well if we were ſo curious in Saint *James* his ſenſe, *to keep our ſelves unſpotted from the world* Jam. 1. *ver. ult.* or in *Jude's* ſence, next *to hate the garments ſpotted with the fleſh*, Jude, *ver.* 23. nay farther, *Heb.* 10. ver. 34. *ye had compaſſion of me in my bonds*, relieved an impriſoned and a ſilenced Miniſter: How did good Chriſtians think it their honour, to be *Gaiuſes*, and entertainers of good Miniſters? Nay further, *ye took joyfully the ſpoiling of your goods*; this hath been made good alſo among us: and how chearfully did Chriſtians carry on their Profeſſion under theſe ſufferings: as when the hand of the Lord is upon a family, or town, if the ſound and healthfull ſee that the deceaſed recover, and that the ſickneſs is not mortall, this takes off much of that fear which began to ſeize upon them, they keep their dwellings, and adminiſter not unto the ſick, in like manner, when perſecution ſtriketh at particular Chriſtians, and *the Lord ſtayeth the rough winde of fire and faggot*; *in that day of his eaſt winde, and that it is in meaſure, not exceeding liberty*, or ſome leſs penalties; others do keep their ground, and ſhrink not from their colours: Oh lay up this Conſideration, as a cordial by you, when the fear of perſecutions begets a fainting in you: and as Jeſus Chriſt ſaid concerning *Lazarus* his diſtemper, *John* 11. ver. 4. *This ſickneſs is not unto death, but for the glory of God, and that the ſon of God may be glorifyed thereby*: So when troubles, and perſecutions ariſe, believe, and comfort your ſelves in this, that they ſhall not be unto death, but for the *glory of God, and that the ſon of God might be glorifyed by them.* Thus, when the

Lord had given in *Peter*, as an anſwer of the Churches prayers, in ſo ſignal a manner, and had ſmote the Perſecutour, with ſuch a remarkable hand of Divine vengeance *Acts* 12.ver.24. *The word of God grew and multiplied*: the ſeed lay a while buried under earth, and the blade that began to put out, was a little nip'd, and hung the head: *Herod*'s perſecution was a blaſting wind and froſt; it did a little ſtock the wheat, and made it change the colour: but when *Peter* was delivered, and *Herod* deſtroyed; whoſe death was rather, *precationis opus quam morbi*, the fruit of the Churches ſeeking, then his own ſickneſs, as was ſaid of *Arius* the Heretick, who was prayed to death by *Alexander*, that good Biſhop of *Conſtantinople*: *then the word grew*, not onely the blade, but to the ear, yea, to the ripe wheat in the ear; Knowledg grew, Faith grew, Hope grew, Profeſſion grew, Godlineſs grew, and Comfort grew: nay, the Word did not onely magnifie in the hearts of thoſe, where it was rooted already, but even multiplied in the Converſion of many others, theſe gracious actings of cuſtodient mercy, being as the warm ſun, and growing ſhowers unto the earth: Thus, *Phil.* 1. ver.12. *Paul* tells the *Philippian* brethren, *that the things which happened unto him* [viz.] the troubles and perſecutions, *have fallen out rather to the furtherance of the Goſpel*, they helped forward the Goſpel in the fruitfull Profeſſion of it, and he gives this as an evidence of it, *ver.*14. *becauſe many of the brethren of the Lord walked more confident by his bonds, and became much more bold to ſpeak the word without fear: at his firſt anſwer before Nero, no man ſtood with him, but all forſook him*; the brethren were cow'd and creaſtfallen, ſtood alooff off, as fearing the rage of that cruel Tyrant, who *orientem fidem Romæ cruentavit*, embrued the riſing Goſpel with the bloud of its Profeſſours, enacting a bloudy decree, that whoſoever confeſſed himſelf, to be a Chriſtian, ſhould be put to death, as a convicted enemy of mankind: Hence he is called by one, the dedicatour of the condemnation of Chriſtians: But when they ſay, that *the Lord ſtood by him, and delivered him out*

of

of the mouth of the Lion, 2 Tim. 4. *ver.* 17. and that he had obtained, *liberam custodiam*, freedome to go abroad with his keeper; nay, that he had hired an house in *Rome*, and received all that came unto him: *preaching the kingdome of God, and teaching those things which concerned the Lord Jesus Christ, with all confidence, no man forbidding him*; that he was neither slain, or shut up, nor yet silenced: then they took courage, and not onely professed, but *preached the Gospel without fear*, and scattered that precious seed within the walls of *Cesar*'s pallace. Thus the Lord governs the sufferings of his people, when not unto blood, to the *strengthening of weak hands, which hand down, and the feeble knees, and to the making of streight paths for their feet, that the lame are not turned out of the way, but rather healed*, Heb. 12. *ver.* 12, 13. There's much healing mercy to weak believers, who like *Mephibosheth*, are lame of their feet, as to profession, and are apt to get a wrench in rough wayes, when the Lord stayes the rage of men, and brings off his suffering Saints, with safety both of cask and conscience. Lay up this Consideration against a day of tryal: And let me add further,

4. That if the Lord should leave you in the hands of bloody persecutours, and should give them a full commission, not onely against your liberties, but your lives also, yet even your death would be life unto *the dead, in a saving sence unto others*: this hath been often witnessed, that *sanguis Martyrum est semen Ecclesiæ*, the blood of Martyrs is the seed of the Church. Many Believers have arose out of the ashes of one dying *Phœnix*: Indeed the *Gospel is the white seed*, wherewith the Lord soweth the great field of the world, having ploughed and prepared it by the law; and here and there a Church groweth up, in this and that Nation: and here and there a Believer springeth up in this or that family and town. This is the most usuall seed, *faith cometh by hearing, and hearing by the word preached*, Rom. 10. ver. 17. Yet the Lord hath *Christianæ red seed*, which sometimes he sprinkles the field withall, *rum*, Tertul. *Dedicator damnationis*

and that's the blood of the martyred Saints: which alſo through a ſecret bleſſing-power, is fruitfull both to the gain and growth of many ſouls: *Eccleſia totum mundum ſanguine & oratione convertit*, the Church converts the whole world with her praying and bleeding: as the lilly is increaſed with her own juice that flow's from it, ſo is the Church with her own blood: *Julian ſaw this, which made him ſpare the lives of ſome Chriſtians, not out of mercy to them, but out of malice to the Lord Jeſus, leſt by cutting them off he ſhould caſt ſeed into the ground, to bring forth a fuller harveſt*: O did ye but work this conſideration home upon your hearts, how would it comfort you in an evil day! How would it render you ſtrangely willing, not only to ſuffer joyfully the ſpoiling of your goods; but alſo the ſpilling of your blood, that ſo ye may miniſter ſeed unto the Lord and encreaſe his harveſt? what is it, beſides the glory of God, and the diſcharge of duty with comfort and conſcience, which quickens up faithful Miniſters to ſpend themſelves and ſtrength in the work of the Goſpel? is it not that they may gain over ſouls unto the Lord? that they may bring ſinners home to God? and what encourageth to this? doth not the hope and expectancy, *that they ſhall ſhine as the ſtarres for ever and ever*? Dan. 12. ver. 3. and not onely as ſtarres of the leſſer magnitude, but even as *the Sun in the kingdome of their father*, Matth. 13. ver. 43. O! to what an height of glory ſhall a poor clod of clay be advanced! How ſhall he be the object of divine love, the wonder of Angels, and the envy of devils to all eternity! and that the ſaving of ſouls contributes much, through grace, to this glory, that quotation in *Daniel* doth fully ſpeak, not to the attainment of it by way of merit, but to the enlargement of it by way of mercy: Now how much of argument is there in this conſideration to perſwade Miniſters to breath, and Chriſtians to bleed out their lives to winne ſouls unto God? give me leave to apply that paſſage, *Pſal.* 126. *ver.* 5, 6. *To this purpoſe, though it bear another ſence, they that ſow in tears ſhall reap in joy.* I know if ye die

die Martyrs in the preſence of your relations, ye will ſow your bloud and lives in the tears of wives and children (tears are a tribute that living friends do ow to the dead upon the account of nature and grace) and if your death be a *Martyrium cruentum*, a bleeding Martyrdome, it will be a wet ſeeds-time with you; I but ye ſhall reap in joy; it will be matter of joy unſpeakable and full of glory to you, if the ſeed ye ſow takes root to bring in ſouls to God: There's joy in heaven at the converſion of one ſinner: O if a bleſſed Martyr (when in heaven and freed from that body of ſin, which hinders the ſoul in its pureſt acts of joy) ſhould know what a precious ſeed of grace, through grace, his bloud was to ſome poor ſinners; how they received life from his death, what rejoycing would this bring forth in him, if that fulneſſe of joy in the preſence of God will admit of any encreaſe: however, he that goeth away *weeping, bearing precious ſeed*, (or his ſeed-basket) with him, ſhall doubtleſſe come again with joy, bringing his ſheaves with him: O the great day will be a day of ſolemn triumph untoyou, when ye ſhall bring thoſe Saints, yea ſheaves of Saints, which were gathered in, and rooted to life and fruitfulneſſe in your bloud. Come on brave ſouls, let the ſenſe of former deliverance fortifie your ſpirit againſt a day of perſecution, and adde to them this conſideration we now propoſe, and draw up gallantly after the pattern of your great Lord and maſter, *Heb.* 12. *ver.* 2. *Looking unto Jeſus the authour and finiſher of your faith, who for the joy that was ſet before him, endured the croſſe deſpiſed the ſhame, and is ſet down at the right hand of God in glory*, or of the throne of God; it is clear, that the manhood of Chriſt, or the man Chriſt Jeſus, conſidered in an abſtracted notion from the Godhead, feared death, *Heb.* 5. *ver.* 7. at leaſt the ignominy, ſhame, and ſorrow of the croſſe; therefore we hear him once and again praying, *that if it was poſſible that cup might paſſe from him*, Matth. 26. ver. 39. *and yet for the joy which was ſet before him he endured this croſſe, and deſpiſed the ſhame* it brought along with it; for malefa-

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ctours of the higheſt rank were by the Roman Law nailed to the Croſſe; hence Iſa. 53. ver. 9. the Prophet tells us, *he made his grave with the wicked*; that is, ſuffered the death of the wicked, the word imports ungodly, lewd and turbulent, irreligious towards God, debauch't in manners, and turbulent in the Common-wealth; which ſort of men, *David* by the word of the Lord doomes to deſtruction, *Pſal.* 9. ver. 17. *The wicked ſhall be turned into hell.* And now, though the man Chriſt Jeſus (who is God bleſſed for evermore, the Lord of glory) feared death, and was put to that ſhamefull and tormenting death, the death of Hell-birds; yet he endured it, and deſpiſed the ſhame of it, having his eye upon *the joy ſet before him*; and what was that joy? Sure, much of that joy conſiſted in his compleating the work of his Redemption, in bringing home the Elect unto God, as *Iſa.* 53. ver. 11. *He ſhall ſee of the travail of his ſoul, and ſhall be ſatisfied*, Hebr. ſhall ſit down with acquieſcence of ſpirit, ſhall dwell there; he ſhall receive joy and ſatisfaction from the ſaving of ſinners; as a man doth, that dwelleth in his own houſe, ſcituated with the beſt advantage of profit and delightfulneſs: It was the ſaturity and ſatisfaction of his ſoul; and the reaſon thereof may be gathered from *John* 12. ver. 32. where he ſayes, *and I, if I be lifted up, will draw all men after me*: he knew there would be ſuch a magnetick vertue in his death, which would attract all men, to wit, multitudes of men and women to believe in him: The Spirit being to be ſent forth, and the Goſpel being to be univerſally preached, after his death: O then, ye believing ones, look unto this Jeſus, and look unto this joy, which in ſome meaſure will be given in unto you, by the attractiveneſs of your deaths to draw ſouls to Chriſt; and ſettle this upon your hearts, that, though your bloud may be ſpilt as water upon the ground, yet by the wiſe appointment of a gracious God, it may be as ſeed, inſtrumentally not meritoriouſly (for in this ſenſe onely the bloud of Jeſus is) of life and grace to poor ſinners: and be not ſo ſtreiten-ed in your bowels

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to the Lord Jeſus, or to your poor brethren, as to deny an handfull of ſeed (if called unto it) to encreaſe the great harveſt. I ſhall ſubjoin but one Conſideration more; namely,

5. That tis an honorable advancement to be called out by Chriſt to ſuffer for him; a vouchſafement of grace, and that in a way of ſpeciall favour to die a Martyr, a right Martyr: The Apoſtles *Acts* 5. ver. 41. *rejoyced that they were counted worthy to ſuffer ſhame for the name of Chriſt*, καταξιωθεντες that in a way of grace they had this honour put upon them, that they were reputed as perſons worthy to wear an honourable ſcar in their fleſh for Chriſt, though they were onely ſcourged: this made *Paul* and *Silas* ſo merry at midnight, that they ſung *Pſalmes*, probably of praiſe to God, that they were counted worthy to be ſhut up in the inner priſon, and to have their feet made faſt in the ſtocks, for the teſtimony of Jeſus, *Acts* 16. v. 25. Hence he tells the *Philippians Phil.* 1. ver. 29. *to you it is given*, ἐχαρίσθη: as it is a grant of grace, of rich grace, *in the behalf of Chriſt, not only to believe on him*, though that be an high honour; *but alſo to ſuffer for his ſake*: as if he had ſaid, the Lord hath granted you this honour, that ye ſhall believe on him, when as he leaves thouſands of your acquaintance, country-men, yea Betters, upon a worldly ſcore, in unbelief: This is worth your acceptation, our admiration: this calls for full returnes of praiſe and thankfulneſs, but this is not all, that this grant of grace conferres, by way of honour, upon you: for ye, ye that are believers, ſhall alſo be ſufferers, be Martyrs for Chriſt: *and ſure the crown of Martyrdome, is a glorius crown, and every ſoul won over to God by a dying Martyr, will be as an Orient pearl, and precious Diamond in his crown*, of far more value then that Adamant, found about *Charles* Duke of *Burgundy*, ſlain by the *Switzers*, at the battel of *Nantz*, ſold for twenty thouſand Duckets, and placed, as it is ſaid, in the Popes tripple crown. Oh, what foretaſtes of glory, what raviſhments of ſoul, have many of the bleſſed Martyrs had, in their ſuffering for Chriſt! *Hold Lord, ſtay thine hand, I can bear no more:*

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Magna eſt ista res vobis Embassa ex qua impetrantur omnia debita gratuitæ Dei Electioni.

like weak eyes that cannot bear too great a light: and oh what thankfulneſs and joy of heart have many expreſs'd! *It is the greateſt promotion God gives in this world, to ſuffer:* ſaies Father *Latimer, I thank God moſt heartily for this hour:* Mr. *Glover* wept for joy of his impriſonment: *God forgive me my unthankfulneſs for this great exceeding mercy; that among ſo many thouſands, he chuſeth me to be one, in whom he will ſuffer,* ſaies Mr. *Bradford*, Martyr: *I am the unmeeteſt man for this high office, that ever was appointed to it,* ſaies Mr. *Sanders*: *Such an honour is it,* ſaies *John Carliſle*, Martyr, *as the greateſt Angel in heaven is not permitted to have; God forgive me my unthankfulneſs:* Oh then, what the Apoſtle ſaies, *Heb.*12.ver.1. as the cloſe, and Epilogue of that Martyrology, ſo ſay I, *Wherefore ſeing you are compaſſed about with ſo great a cloud of witneſſes, lay aſide every weight, and the ſin that ſo eaſily beſets you, and run with patience the race which is ſet before you:* Ye know not what times ye may be called unto: what qualmes of fears may be upon your ſpirits, and what temptations to ſelf pitty from Sathan, and the fleſh may then ſeize upon you: Therefore ſtore up Proviſion afore hand, lay up Promiſes, lay up Preſidences, lay up Arguments, and lay up theſe conſiderations, by an unworthy hand offered unto you; keep a freſh ſenſe of former deliverances, and improve them by way of comfort, and ſupport in perſecuting times: Argue with *David*, *Pſal.*9. ver. 13. *Have mercy on me O Lord, conſider my troubles, which I ſuffer of them that hate me,* and probably, in the cauſe of Religion, *thou that lifteſt me up from the gates of death, ex præſentiſſimo, ex certiſſimo interitu*, from preſent, and certain dangers, which ſhewed me, the grave gaping for me; and therefore, raiſe up your ſpirits, and believingly ſay, as *verſ.* 6,7,8,9. *O thou enemy, deſtructions are come to a perpetual end,* the date of thy commiſſion againſt us is expired, and ſhall never be renewed, and thy deſtruction from the Lord is irrevocable, and eternal; *but the Lord ſhall endure for ever, vivit, regnatque Chriſtus*--- Chriſt lives, and raigns, and ſhall judg the world in righteouſneſs; and will

Act. and *Mon.* Fol. 1553.

Martyr etiam in catena gaudet Auguſt *Act.* & *Mon.* Fol. 1361. 1744.

will be a refuge for the oppreſſed, a refuge in times of trouble.--- Read and enlarge theſe, and the following Verſes in your own thoughts.

3. Improve the conſideration of temporal mercies by way of ſupport, under all your ſaddeſt and ſoreſt temptations from the *wicked one*: If the manchilde (Chriſt Jeſus in the ſpirit) be formed in you, and any actings of grace be brought forth by you, the great red Dragon will wait to devour you; *He is your adverſary*, an inveterate enemy; he owes you an old grudg, and will be revenged on the heel, for the bruiſing of his head, and that by your head: It is his Intereſt to beſtirre himſelf; If Chriſt gaineth, he looſeth: There's a wedge looſe with him, when the word findes a welcome in a ſinners heart: There's not a ſoul brought home to Chriſt, but is fetch'd out of the Devils quarters, not a convert gained, but is wonne by Chriſt in a ſet battel: Sathan ſadly ſpeaks thoſe words of *John the Baptiſt*, *John* 3. ver. 30. *he muſt increaſe, but I muſt decreaſe*; The ſea is in continual revolution, when it is high water in one place, its low water in ſome other; : ſo when it is high tide in ſuch a nation, country or town, its low water with Sathan: Chriſts gain is Sathans loſs; He knows how Chriſts, and his own affairs go on in the world, who gains and who looſes, and that his loſs is Chriſts gain; and therefore he tries all his tricks, improves every method, and turns every ſtone, to keep his own ground, to man his own forts, maintain his own principality, and withall to gain ſoules to himſelf, to fetch them off from the embraces of Chriſt: nay, he is ſo bold and daring, that though he ſees the actings of godlineſs from the Saints, and findes a work of grace in them, (which he doth find by thoſe ſtrong repulſes the heart gives to his ſecret temptations (which are his ſpies, ſent forth to ſearch the land, by whom he learns what frame the heart is in): Though he ſees his ſtrong holds beat down, and defaced by a conquering ſpirit, though he obſerves the ſtream running in another channell, and that the ſoul is now in armes againſt him,

believing, repenting, mourning, praying, watching, hearing, and all againſt him; yet he will play an after game, and not be wanting in skill or will to reduce the ſoul: And he ploughs in hope, and ſowes in hope, for he cannot read *the Lambs book of life*, he knowes not the decrees of God, they are Secret to him untill death brings forth a diſcovery, and the ſoul is taken up to God, and therefore, though he fears ſuch or ſuch a Saint, that is gone off from his quarters, is under electing grace, yet he hopes the contrary: Yee ſee how buſie he was with *Joſhua* the High Prieſt, *Zech.*3. ver.1. and how hard he preſſed upon him, probably, not without ſome hopes to have got him, or the day againſt him, until *Chriſt rebuked* him, and told him, *he was a brand plucked out of the fire*, ſingled out by the purpoſe of the eternal Father, to be a veſſel of grace, then he ſleared away, and left him: Yet, as our Saviour, probably, *but for a time*, Luke 4. 13. nay, though he ſhould read their names writ in heaven, though he knowes the immutability of Chriſts love, that *whom he loves once, he loves to the end*, John 13. *ver.* 1. and of Gods counſel, *that his gifts and calling are* ἀμεταμέλητα *without repentance*, irreverſible, *Rom.* 11. ver. 29. yet ſuch is his malice, and ſo great is his rage againſt the Saints, that, if he cannot keep them out of *Canaan*, hee'l ſting them, and ſcratch them in the *wilderneſs*, before they get thither: though he cannot put out their light, *hee'l be a thief in their candle, to ſwail away much of their comfort:* though he cannot reach them in heaven, he will reckon with them on earth: if they muſt to heaven, he will ſend them cripples thither; he will have a leg or an arm out of joint or broken, or he will want of his will: ſome way or other he will vex them, buffet, and diſquiet them: many long ſtories, and ſad ones too, may be told of his exploits againſt the Saints; my own experience can witneſs, ſomething of his trains and treacheries, of his malice and the Lords mercy, of his black deſigns, and of the Lords gracious ſupport and diſappointments, bleſſed be his holy name, and adored for ever be his goodneſs:

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O then, *in the name of the Lord lift up your banners*, buckle on your armour, ſtand with your weapons in your hands, ready to receive and charge your adverſary; and that ye may be able to withſtand in the evil day, gather up your experiences, of God, and meditate upon the great things God hath done for you, in the day of your outward troubles: what that power, that wiſdome, that goodneſs of the Lord hath been, which hath appeared unto you, and engaged for you in the time of your greateſt ſtreights; and what thoſe ſtreights and diſtreſſes, how ſharp, and how preſſing, from which the Lord hath wrought your deliverance. And then go to your ſpiritual Logick, frame ſuch an argument as this, The Lord gives help to his diſtreſſed Saints in their outward troubles, therefore alſo will he help them in their inward temptations; now if Sathan ſhall argue, that, God doth not give in ſuccours to the Saints in their outward troubles; it's true, they, and it may be, ye had help and deliverance, but it came not from God; when ye were caſt upon ſuch and ſuch ſick-beds, that ye deſpaired of life, and your friends gave you up for dead, then the Phyſician came, and by his great skill adminiſtred ſuch phyſick, which wrought your recovery; or when ye were in ſuch ſtreights, the liberality of your friends relieved you, or in ſuch exigencies, the wiſdome and potency of your allies brought you off, God was not ſeen in all your deliverances: what will you do now? why, your buſineſs is to ſecure this fort by ſummoning your experiences, and placing them upon the works: ſaying that ye beheld the face of God in ſuch deliverances, that your help was onely from on high, that men and means ſtood off, and came not in, no, not for a reſerve; or though men and means were ſeen upon the wall, yet God acted by the inſtrumentality of them, though Chriſtians were conſulted with, yet the bleſſing of God upon the means brought forth the cure: be ſure ye own God, in every preſervation, how viſible and potent ſoever creature-helps are or have been; entrench your faith in

this perſwaſion, that whatſoever ſecondary cauſes contributed, the chief agency was from God. If Sathan beat you out of this trench, he will ſoon take your ſtandard, and rout your whole army: but if ye make good this ground, if ye have the advantage of the hill, ye are out of gunſhot, all his murthering pieces will not reach you: ye may then quiet your ſpirits in any aſſault, when ye can ſay in your greateſt diſtreſſes, as *Paul*, 2 *Tim.*4.ver.16,17. *No man ſtood with me, but all men forſook me, notwithſtanding, the Lord ſtood with me, and ſtrengthened me*: Here's a clear appearance of God: Or with *Daniel*, *My God hath ſent his Angel, and ſtopped the mouthes of the Lions, that they have not hurt me:* or with *David*, *in my diſtreſs, I cried unto the Lord, and he heard me:* Pſal.120.*ver.*1. And ſurely, ſome of the Saints deliverances have been ſuch, (I can inſtance in mine own) which were ſingly and ſignally wrought by God: But now, in other caſes, where inſtruments have been uſed (as many ſuch caſes there have been) be ſure you give them, even all created helps, the name of inſtruments, and own God as the principal Agent, that his arm moved everey wheel, and his hand guided and wrought with every tool: do this, and ye are well enough: *Pſal.*77. ver.20. *Thou leddeſt thy people like a flock by the hand of Moſes and Aaron*, to wit, through the the red ſea. --- *Moſes* ſtruck the waters with his rod, I, but God divided the ſea. --- thou leddeſt, is onely applicable to God, and by *Moſes*, onely intimates an inſtrument; ſo *Pſal.*88. ver.65,66. *Then the Lord awaked as one out of ſleep, or like as a mighty man that ſhouteth by reaſon of wine; and he ſmote the enemies in the hinder parts, he putteth them to a perpetuall ſhame:* However the army is marſhalled, the ſtroak is from God; *the horſe is prepared againſt the day of battel, but ſafetie is of the Lord*, Prov. 21. *ver.*31. But ſuppoſe Sathan ſhould deny the conſequence of the Major (for he is Αυτιδικος, a ſubtle opponent) and argue though God did deliver in temporals, yet he will not in ſpiritualls: Who is he that ſhall deliver out of my hands? Ile make you know, that *ye are wraſtling*

not

not with fleſh and bloud, (men that are your matches) *but with principalities, and powers*, who are much above your match, there is *impar congreſſus*, a great diſparity in ſtrength and wiſdome, and all things between me and you: What are all the powers of the world, *to the God of this world?* what are all the dark plots of men, to the projects of *the Prince of darkneſs?* What are all the whiffling waters to the great *Apollion*, who is the deſtroyer? why, anſwer, *greater is he that is in us, then he that is in the world*, 1 John 4. 4. thy power, Sathan, is but a limitted power; Chriſt our Redeemer hath thy chain in his hand, thou canſt not break one link of it, nor paſs one hairs breadth beyond thy boundaries: beſides, *Thou canſt have no power againſt me, except it be given the from above:* If thy Commiſſion hath not paſs'd the Signet-Office in heaven, it is but a blank piece of parchment: Nay farther, thy head, and thy heart, and thy hand too, have been all at work in thoſe miſchiefs, that were plotted and acted againſt us, and yet thou ſeeſt, we have a ſure footing in peace, and ſafety: when we were under water, we had never come up again, but had been quackned in the deep, if the ſtrength of thine arm could have kept our heads down: when we were ſhut up in priſon, we had never came forth, if thy bolts and locks could have made faſt the doors: when we were under the power of our enemies, we had never come of with life, if thy malice could have turned the points of their weapons againſt us; But *God made us to be pitied of all thoſe that carried us away captive*, Pſal. 106. *ver*, 46. Our ſickneſſes had been mortal, if thou couldeſt have ſpilt the potion, or ſtirred up the humours, to have encreaſed the malignancy of the diſtempers: but *in all things wherein thou didſt deal proudly, God was above thee*; and he that rebuked thee in thine inſtruments, will rebuke thee alſo in thine agency: He that defeated thee as worldly Governors, will defeat thee as ſpirituall wickedneſs alſo: That wiſdome, goodneſs, and power, which ſecured our temporalls againſt thee, will much more ſecure their ſpiritualls? If thou couldeſt not ſpill

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our blood, much leſs ſhalt thou be able to ſplit our ſouls: If thou couldeſt not take away our credit, we are ſure thou ſhalt not take away our crown: If our goods were out of thy reach, much more ſhall our graces and our glory be: *He that delivered us out of the mouth of the Lion, will deliver us from every evil work, and preſerve us to his heavenly kingdome.* But further, if Sathan ſhall argue, Who doubts the power of God? or who diſputes againſt his omnipotency? but wherefore ſhould God put forth his Almightineſs, to ſecure you againſt me? what claim can ye make to that mercy and goodneſs ye ſpeak of? let your reply be, *Gal.* 1. ver. 4. *That Chriſt gave himſelf for your ſinnes, that he might deliver you from this preſent evil world, according to the will of God, even your father*: And that ſin and Sathan are they that make this preſent world evill; all evills flow from them. If therefore, God our father willed the death of his Son, to deliver us from this preſent evil world; he willed his death, to deliver us from thee, and that baſtard brat of thine, ſin alſo: And more, *John* 14. ver. 30. *The Lord Jeſus ſaid of thee, the Prince of this world hath nothing in me*, nor any power over me; and if not in Chriſt, then neither in us, at leaſt, not over us, ſo that thou ſhalt be able to undoe us, and deſtroy us: *We are one with Chriſt, he is the head, and we the members*; and we can lay a Goſpel claim (which is a good title) to all Chriſt, and to all of Chriſt, which is communicable to the creature: The Apoſtle gives us good warrant, 1 *Cor.* 3. ver. 21. *All things are yours*, and why? *ye are Chriſts*, yea, ſo Chriſts, as that Chriſt is yours: a relative propertie, as is between husband and wife: --- Hence, 1 *Cor.* 1. ver. 30. *He is made unto us of God, wiſdome, righteouſneſs, ſanctification and redemption*, as if the Apoſtle had ſaid, *the wiſdome, righteouſneſs, ſanctification, and redemption*, which are in, and wrought by Jeſus Chriſt, are by deed of gift, through grace, made over unto us: So then, againſt thy wiles, and ſtratagems, and cunning methods, O Sathan, *We have the wiſdome of Chriſt*, (which is ours for direction) to ſecure us: Againſt thy accuſa-

tions,

tions, enditements, and charges for ſin, we have the *righteouſneſs of Chriſt* (which is ours for juſtification) to acquit us, againſt thoſe heart-defilements, corruptions, and concupiſcences, wherewith thou wouldſt foil us, and foil us, we have *the holineſs of Chriſt* (which is ours for Sanctification) in ſome meaſure to defend us: and againſt thy might and malice, treachery and tyranny, we have *the kingly office of Chriſt*, his authority, his omnipotency (which are ours as to Redemption) to protect us: Oh this, this name of the Lord, thus diſplayed and believed upon, is *a ſtrong tower in the hour of temptation*: All the batteries of Hell cannot make a breach in it: Now then, get into this hold, ſhut the doors upon you, and let your temporal preſervations be as locks and barrs to forbid Sathans entrance: Lift up your ſhield of Faith, emboſſed with your own experiences; and wherever that Lion ſhall roar upon you, give him battel, fight him upon his own ground, be ſteadfaſt in the faith, keep true to your own experiences, and believe without wavering the unchangeableneſs of Gods nature, and Attributes, and the Yea and Amen of all his Promiſes.

Improve the ſenſe of eminent mercies and deliverances by way of comfortable aſſurance to your ſelves in all your caſtings down, and fears of your eternal welfare: But I ſhall ſpeak little and warily on this head, having touched upon it already, in a foregoing uſe; and leaſt preſumption ſhould get up, and carnal Profeſſours ſhould kindle a fire (fetching fuel from this paſſage) and compaſs themſelves about with ſparks, walking in the light of this fire, and in the ſparks which they have kindled, which, notwithſtanding all theſe confidencies, their doom is pronounced by the Lord himſelf, that they ſhall ly down in ſorrow, *Iſa.* 50. ver. 11. Indeed this humour is very ranck; Miniſters cannot with all their pains, preach, and pray, and print it down: And therefore I direct this diſcourſe to the children of the new birth, who have the witneſs within themſelves of the work and truth of grace; ſuch

may

may ſetch much comfort from the appearances of God unto them, in a day of diſtreſs: they may argue, Is not the life more worth them meat, and the body then raiment? Is not the ſoul more precious then name, credit, limbs, and life? Have the mercies of God been ſo ſignally remarkeable upon a temporal, and ſhall they not be much more upon a ſaving account? was the red ſea dried up? a pathway made through the wilderneſs, *Jordan* made fordable, and the *Cananites* ſlain even with hailſtones from heaven, and all this to give Iſrael poſſeſſion of an earthly *Canaan*; and ſhall not the outgoings of grace, and outſtretching of power be much more glorious, to bring us to heavenly *Canaan*? to that City which hath foundations, and walls, whoſe builder and maker is God? Oh! reaſon up faith and hope to an exſpectancy of after bleſſedneſs, by conſidering the bleſſed preſence and good will of him, that dwelt in the buſh, in preſent comforts, preſent ſuccours, and preſent deliverances. I ſhall onely propoſe the preſidency of Saint *Paul*, under a remarkeable preſervation, even from the Tyrant *Nero*, 2 *Tim.*4. ver.17,18. I was delivered out of the mouth of the Lyon --- and the Lord will deliver me out of every evil work, and will preſerve me to his heavenly kingdome: You may find much of this in *David*, arguing from temporalls to eternals; obſerve that *Pſal.* 23. ver.6. I will dwell in the houſe of the Lord for ever; which ſometimes is taken for heaven, that upper houſe, that houſe of State, in which Chriſt ſayes, *John* 14.ver.2. *There are many manſions*; Saint *Paul* calls it, 2 *Cor.*5.ver.1. *an houſe not made with hands, eternal in the heavens:* --- ſo *Pſal.*17. ver. *ult.*

Domus majeſtatis.

Oh, in all your ſinkings of ſpirit, let the ſenſe of mercy received be as a cordial unto you, and aſſure your ſelves, that, if in famine, ſword, peril, nakedneſs, *&c. ye have been more then conquerours, through Chriſt that loved you*, get up your hearts to this perſwaſion, *that neither death nor life, nor Angels, nor Principalities, nor powers, nor things preſent, nor things to come, nor height nor depth, nor*

any

any other creature ſhall be able to ſeparate you from the love of God which is in Chriſt Jeſus your Lord, Rom. 8. ver. 37. 38, 39. or hinder you of heavens happineſs, which is the fruit of Gods Electing love, and the purchaſe of the Redeeming love of Jeſus Chriſt your Lord: O then, comfort one another with theſe words. ---

I am come now to the fifth and laſt Uſe: Is it ſo, that the beſt of Saints are often brought into ſuffering conditions? that their affiictions are ſharp, and violent? that the appearances of God are eminent, and immediate to their help in the day of their diſtreſs? Is this a truth atteſted by the experience of Saints in all ages? and cannot their enemies deny this? why then here is a rod for the backs of fools, a ſharp reproof for the profane and carnal world, in 3 Particulars.

1. It reproves them for their uncharitable cenſuring of the ſuffering Saints; what more uſual, then for wicked men to entertain hard thoughts, and let fly in harſh ſpeeches againſt the people of God in diſtreſs; meaſuring their ſinnes by their ſufferings, and if their calamities exceed others, their iniquities exceed them alſo; laying down this falſe poſition: that the greateſt ſufferers are ſinners; and that, when the rod is moſt, the wrath of God is moſt alſo; not conſidering that of the Apoſtle, *Heb.* 12. 6. *Whom the Lord loveth, he chaſteneth, and ſcourgeth every ſon whom he receiveth*, laying down an exemption from the rod, as a note of Baſtardie; or that, *Apoc.* 3. 19. *As many as I love, I rebuke and chaſten:* This was practiſed by *Shimei* in that great day of *Davids* diſtreſs, when he fled from his rebellious ſon, 2 *Sam.* 16. 7, 8. *Come out, come out thou bloudy man, and thou man of Belial, the Lord hath returned upon thee all the bloud of the houſe of Saul, in whoſe ſtead thou haſt reigned, and the Lord hath delivered the kingdome into the hand of Abſalom thy ſon, and behold, thou art taken to thy miſchief*, or, taken into thy wickedneſs, *becauſe thou art a murtherer*, as ſome Tranſlations read it, and as agrees with the *Hebrew:* This was the Interpretation that *Elphaz* put upon *Job*'s ſufferings, *Job* 4. 7, 8.

Rememember, I pray thee, who ever periſhed, being innocent? or where were the righteous cut off? even as I have ſeen; they that plow iniquity, and ſow wickedneſs, reap the ſame; thereby wounding him in his holineſs, and heart-ſincerity, yea, upon the matter, charging him to be a ſon of *Belial*, and that becauſe God was now writing ſuch bitter things in the bloud of his cattel, ſervants, and children, yea, in black characters of ſore diſpleaſure upon his own body. It was not much to be heeded, that the Barbarians faſtened the guilt of murther upon *Paul*, becauſe the viper faſtened upon his hand, *Acts* 28.ver.4. But that the viper ſhould faſten upon the hearts of men and women under the ſame common Profeſſion with us, that the venom of the old Serpent ſhould ſwell to ſuch a degree of cenſuring, and uncharitableneſs, is much to be lamented, and doubtleſs, ſome will ſmart for theſe hard ſpeeches, when *Jeſus Chriſt ſhall come with ten thouſands of his ſaints*, Jude, *ver.*14,15. Then ſhall they know the Engliſh of that Text, 1 *Pet.* 1. 6. and the ends of God in afflicting his precious ones.

2. For their unjuſt charge of Hypocriſie upon them: who ſo envious as evil men? who are ſo much the objects of their envy as the godly are - and why is their malice ſo much againſt them? ſurely, it is upon the account of Religion, of differencing Grace and holineſs: This was the ſeed of the firſt quarrel betwixt man and man; this was that which made *Cain* a fratricide, and wherefore *ſlew he his brother*? becauſe *his own works were evil, and his Brothers righteous*, 1 John 3.12. and now, though the laws of men, and the power of God reſtrain wicked men from murdering the godly, yet they ſhed the bloud of their ſoules, and ſlay their ſincerity, by charging Hypocriſie upon them, which is the higheſt degree of murther, and that which the ſeed of *Cain* ſhall one day pay dearly for. But what makes them ſo bold to call the Saints Hypocrites? what colour have they for ſuch a charge? or what ground have they, thus to traduce the ſincere ſervants of the Lord? why, the falſe glofs they put upon the

the humbling Providences of God, they expound unſoundneſs of body in them, to an infallible Evidence of an unſound ſpirit, rottenneſs in their bones to be the proper fruit of a rotten heart, and that the voyce of the Lord, in their preſent ſufferings, doth fully ſpeak all their profeſſing, praying, watching, waiting, humility and holineſs, to be but mere diſſembling: what do the arguings and deportments of *Job*'s three friends import? and in ſpecial, that paſſage of *Bildad*, *Job* 8. 6,7. to the end of the Chapter, *If thou wert pure and upright, ſurely now, he would awake for thee, and make thy righteouſneſs proſperous*; What doth this *Hypotheſis*, this uncharitable Suppoſition import, but a ſecret charge of Hypocriſie? may it not be ſenſed thus? ah *Job*, thou wanteſt that heart-purity, and heart-uprightneſs, which renders the Perſons and ſervices of Gods ſincere ones acceptable in his ſight; thou haſt had indeed, a great deal of the name and form of godlineſs; thou haſt carried it fairly and plauſibly before men, and haſt purchaſed to thy ſelf the reputation of a godly perſon in the world, but alas! the heart-ſearching God, *whoſe eyes are as a flame of fire*, ten thouſand times brighter then the light of the Sun, hath ſearched thy reins and weighed thy ſpirit, and having followed the ſtreams of thy devotion to the fountain, hath found, that Hypocriſie hath been the head, and Self the ſpring of all thy ſervices; thou haſt but ſerv'd thy ſelf upon God, thy Religion hath been but mercenary, and thou haſt been his ſervant onely becauſe he gave thee good wages; therefore hath this calamitous condition overtaken thee, and *the Lord doth not awake to thy help*, which he would certainly do, if he found thy heart upright in his wayes; This he confirmes by the obſervation of the fathers, who were men of great age, great wiſdome, and great experience in the world, *ver.*8, 9, 10. and that by three elegant ſimilitudes, *ver.*11. *from the ruſh which cannot grow up without mire:* 2. *from the flag, which cannot grow without water*; both which *ver.*12. being removed to a drie unwatered ſoil, do die and wither at

the root, ſo *ver.*13. *are the wayes of all that forget God, and the hypocrites hope ſhall periſh*; being at a diſtance from the fountain of living water, and having the root of his confidence in himſelf: A third Similitude is laid down *ver.*16,17. *He is green before the ſun, and his branch ſhooteth forth in his garden, his roots are wrapped about the heap, and ſeeth the place of ſtones*; --- comparing an Hypocrite to a green and ſappy tree, which growes up under the warm influences of the Sun, and ſpreadeth his roots, receiving ſecret moiſture from the garden-ſprings; yet the ax ſhall be brought, and cut it up, --- being like the *Cyparit*, which bears ſmall berries, and bitter leaves, that yeild an ill ſmell before God, and therefore he cuts him up, and caſts him out of his garden; this further appears to be that, which *Bildad* drives at, and wherewith he chargeth *Job*, upon the account of his preſent ſufferings, becauſe, *Ver.* 20. he affirmes that *God will not caſt away a perfect man*; *neither will he help the evil doers*: That the perfect man in Scripture language (however otherwaies gloſſed upon by ſome in our dayes) denotes a ſincere ſervant of the Lord, one whoſe heart is upright with the Lord, is clear in many paſſages; now, what meaſure *Job* had from *Bildad* and his companions, the ſame have many of the ſuffering Saints had from the cenſorious and carnal world, and that upon the ſame grounds: but, be wiſe, O ye ſnarling doggs, be inſtructed, ye blind Barbarians, call not a ſuffering Saint, becauſe in diſtreſs, an hypocrite, *for they are branches bearing fruit in Chriſt*, and the great vine-dreſſer doth but purge them by affliction (cutting off their luxuriant branches) *that they may bring forth more fruit*, Joh.15.2. Take heed, ye ſin not by ſuch uncharitable cenſures againſt the generation of Gods children, *leſt his wrath be kindled againſt you, and ye periſh in the way*; even in this your way of traducing *and ſlandering the footſteps of Gods anointed ones*, and leſt *the Lord ſpeak ſuddenly againſt you*, as he did againſt *Aaron* and *Miriam*, in the quarrel of *Moſes*, *Numb.*12.8. and ſay, *How were you not afraid to ſpeak againſt my* ſuffering ſervants.

Succoſus ex Tremel. There being in many gardens fountains of ſtone. Other ſenſes of this paſſage are given by Expoſitours: however, all conclude, that *Bildad* chargeth *Iob* with hypocriſie; which is the chief thing I aim at in this quotation.

3. For

3. For that definitive ſentence which they paſs upon the Saints, when under ſuffering, as though they were caſt off by God, and delivered over by Juſtice unto deſtruction: indeed, wicked men are very peremptory in their concluſions againſt the Lords people, and when they ſee load laid upon them by the Lord, in ſome calamitous eſtate, they preſently determine upon the queſtion, *that they are forſaken of God*: Thus *David* in *Pſal.* 71. 7. brings in his enemies encouraging themſelves in their furious attempts againſt him, under this aſſurance, *that God had caſt him off.* Hear at what a rate they ſpeak, *God hath forſaken him, perſecute and take him, for there is none to deliver him*; But, why ſo confident, that *David* is now one of the forlorne hope? that his condition is deſperate and irreparable? have you not ſeen what ſtormes he hath borne up under, and ſailed againſt? have you forgot the formidable armies he hath broak through, and broak? why ſhould you think, that *Abſalom*'s Rebellion, or *Sheba*'s Mutiny (for it is conceived, the *Pſalm* was penned upon one of thoſe occaſions) ſhould caſt ſuch an old, and experienced Souldier into a loſt condition? O! God was wont to go out with him, and his good preſence was, *as a munition of Rocks unto him*, whereby he became not onely ſafe, but ſucceſsfull in all his enterpriſes; but now, the caſe is altered, *David* ſtands alone, he fights with his own arme, *God hath now forſaken him*: but, how know you, that he is in a deſerted eſtate? O, 'tis clear, and legible in thoſe ſore diſtreſſes that are upon him, hee's a man mark'd out to ruine, *God will not deliver* him, and thus deridingly did the wicked ſcoff at *David*, *Pſal.* 22. 7, 8. *Contemptus* applied by the Evangeliſt to the Lord Jeſus, *Matth.* 27. 39. *populi ludi-* when he was nailed to the croſs, *all they that ſee me* in this *brium & op-* afflicted and calamitous condition, *laugh me to ſcorn, they probrius de-* ſhoot out the lip, *they ſhake the head, ſaying, He truſted on clamatur.* the Lord, that he would deliver him; *let him deliver him, ſeing he delighted in him*: a *gauling Sarcaſm*: reproachfull language; Good God! how great is thy patience to pardon, at leaſt to paſs over, for the preſent, ſuch blaſphemous

mous ſcoffs againſt thy ſelf, and againſt thy ſon! and if it was done thus *to the green tree, what ſhall be done to the drie? Poſt Carthaginem, vinci neminem puduit.* Let not the Saints be overmuch troubled at the taunts of the wicked, when the Son of God himſelf ſuffered the ſame meaſure from them: but ſtay: *ſpeak no more ſo proudly,* O ye ungodly ones! do you think the tender Mother has caſt off all care, all bowels, all love, becauſe ſhe lets her helpleſs Infant lie crying in the cradle a while? no, no, ſhe'l come, and take it up, kiſs it, lay it in her boſome, and draw forth her breaſt unto it: Thus doth the Father of mercies do; though he may ſuffer his children to be brought into great and preſſing calamities, and to lie crying for ſome time upon the ground; yet do not conclude, that God hath caſt away his people; and caſt off all care over them; no, hear at what a rate of love he ſpeaks; how he uſeth affection with a tender Mother, and outvieth her, *Iſa.*49.14. *Zion ſaid, the Lord hath forſaken me, and my Lord hath forgotten me*; but what is the reply? *can a woman forget her ſucking childe, that ſhe could not have compaſſion on the ſon of her womb*? Mothers uſually have more tenderneſs, and their affections put forth greater ſtrength to their Babes, then Fathers do; Therefore the queſtion is not, can a man forget, but can a woman? again, it is not, can this or that woman? --- but indefinitely, can any woman; yea, the tendereſt of that ſex: again, it is not, can a woman forget her Childe? that ſhe may, a little, when nurſed at anothers womans breaſt, but her Childe that drawes life and love from her own breaſts? and then too, when it lies at her breaſts, and ſhe feeds it with her own bloud? again, it is not, can a woman forget a ſucking childe, another womans childe, to whom ſhe is onely nurſe? though this engageth much, and much love runs through the milky veins, even to the childe of a ſtranger, yet ſhee may forget it; but it is, a ſucking childe, which is the ſon of her own womb? nay further, it is not can a woman forbear to kiſs, or can ſhe at any time refuſe to dandle her childe in her armes?

armes? no, but can ſhe forget, or, can ſhe withhold maternal compaſſion from it? can ſhe expoſe it? can ſhe ſhut up her bowels ſo, that ſhe ceaſeth all expreſſions of care and compaſſion towards it? which, in women, in Mothers, in wives, in chaſte and loyal wives, is very rare, if poſſible: yet, be it ſo; ſhould a mother, one of a thouſand be found, ſo hard hearted, and unnatural, to forget her ſucking childe, the ſon of her womb; yet, will not I forget thee, no, *Jer.*31.20. *Ephraim is my dear ſon* (all Gods ſons are dear to him) *he is a pleaſant child.* All Gods children are children of his delights, ſo the *Heb.* reads it, *ſince I ſpeak againſt him*, or chide him, for all afflictions are the rebukings and chidings of God; *I do earneſtly remember him ſtill*; I have not forgot him, nor the affections of a father unto him, though I have dealt a little roughly with him, and left him a little in a diſtreſſed condition: *My bowels are troubled for him*, like a tender Mother, that bears her Childe company with her own tears, whileſt ſhe is correcting of him; ſhe whipps him, and weeps over him, and drawes more tears with the rod from her own eyes, then, ſhe does bloud from the fleſh of her crying childe: ſo 'tis with God, his bowels ſound louder then his blows; and whileſt he puniſheth as a Judge, he pittieth as a father: and, as it is with a mother, when ſhe hath whipp'd her childe, ſhe ſpeaks it fair, ſets it upon her knees, and dries its cheeks and eyes again with her own lips; ſo the Lord, when he hath laſh'd his *Ephraim*, takes him into his armes, and ſayes, peace my dear ſon, be quiet my pleaſant Childe, *for I will ſurely have mercy upon thee, miſerendo miſerebor*, an Elegant *Hebraiſme*, implying the certainty of mercy from the Lord to his *Ephraims*: but when will the Lord have mercy upon them? will he haſten his help? will he ſpeed his ſupplies? yes, have you never ſeen a tender mother, what haſt ſhe makes, when the ſhrill outcries of her fallen childe ſound ſadly in her ears, ſo *Iſa.* 31.5. *As birds flying, ſo will the Lord of hoſts defend Jeruſalem*; the Lords mercies are a as bird upon the wing, they mount high,

farre

farre above all oppoſition, and they fly ſwiftly, not to be overtaken by the malice of man, nor ſuccours, prevented by the pollicie and power of Hell: O! how doth this ſweeten that bitter cup, which is in the hand of an afflicted Saint! how doth this ſupport and ſtay up a ſinking ſpirit! how doth this charge folly and falſhood upon wicked men, who cry out againſt the Saints, in the day of their diſtreſs; God hath forſaken them, the Lord hath caſt them off; and how doth this comport with that great truth, ſpoke unto in this Treatiſe? *viz.* That the appearances of God are eminent and immediate, certain & ſudden, to the help of his people in their diſtreſſed eſtate: For ever then, let all black mouthes be ſtopped from belching forth reproaches againſt the Saints, charging them to be the greateſt ſinners, hypocrites, and forſaken of God, becauſe they meet with many and ſore afflictions in this valley of tears.

2. This reproves thoſe who ſtrengthen themſelves with the arm of fleſh, and lean upon the creature, when afflictions overtakes them; *that forſake the fountain of living waters, and hew out unto themſelves ciſterns, even broken ciſterns, that will hold no water*; the choiceſt creature-enjoyment is leaking; ſin hath perforated the creature, and fill'd it full of chinks, ſo that, all that comforting, healing, helping, ſatisfying, and relieving good, wherewith God fill'd the creature at its firſt creation, leak's out, untill ſin be pardoned, and the leaks be ſtopped by Gods own hand. This then ſpeakes the great folly of men to lay any expectancy of help from the creature; yet, what more uſuall? Many men, as they charge their ſufferings upon the creature, ſo they expect help, in their ſufferings, from the creature. This was *Aſa*'s ſin, that, in his diſeaſe, he ſought not to the Lord, but to the Phyſicians, 2 *Chron.*16.12.

It is not ſimply evil to ſeek to Phyſicians, but commendable, and commendable: but *Aſa*'s ſin was this, that he ſought not the Lord, *quia in medicis*, ſo the *Hebr.* is rendered, becauſe he truſted in the Phyſicians, and concluded,

concluded, he ſhould have health and help from them: it is worthy obſervation, that *Rapha*, which ſignifies a Phyſician, is uſed alſo for a Gyant, *Deut.*2. 20. *that alſo was accounted a land of Gyants*, *Rephaim*; Gyants were very proud, and truſted much in their own ſtrength; *David* tells the *Philiſtine* Gyant, that he came out againſt him, with a ſword, and with a ſpear, and with a ſhield, 1 *Sam.* 17.45. implying his truſt in his arms, and arme of fleſh, as the *Antitheſis* or oppoſite termes do ſhew, but I come to thee in the name of the Lord of Hoſts; and is not this very much the fault of Phyſicians? do not men bear themſelves very high upon their learning, skill and experiences? do they not boaſt, what cures they have wrought? in what deſperate caſes they have been ſucceſſfull? how they have raiſed up Patients from the very gates of the grave? and to one that comes to a ſick Perſon in the name of the Lord, that attempts a cure in the ſtrength of God; ten may be found, I fear, who come with a ſword, with a ſpear, and with a ſhield, who attempt great things in their own ſtrength, reſt more upon their own experience, then Gods Providences, and give more to their own preſcripts, then to divine preſence; which may be one reaſon, why the Lord puts ſuch new and various diſtempers into old diſeaſes, as Agues and Feavers, that he may befool that generation of men, who are ſo wiſe in their own eyes; and this may be one cauſe, why, in ordinary caſes, they ſo often miſcarry, being therefore called *Rephaim*, becauſe, through their raſhneſs, and in-advertency, they ſend ſo many of their patients, *El-Rephaim*, unto the dead, ſo 'tis, uſed *Pſal.*88.10. *Shall the dead ariſe, and praiſe thee*, Prov.2. 18. It has been very common for men to place much truſt in the power and proweſs of Gyants, and to expect great things from them. How did the *Philiſtines* repoſe upon their great *Goliah*? 1 *Sam.*17. 8, 9. offering themſelves to be *Iſraels* ſervants, if any *Iſraelite* was able to conquer their *Champion* in a ſingle duel: O, how do too many hang their hopes of health and recovery upon the Phyſicians skill! *Iob* 9.13.

if they can get but ſuch and ſuch a Doctour to their bed-ſides, they preſently conceit themſelves well, at leaſt, in a ſafe way for Recovery: This is a fault in both, whereby an encroachment is made upon God, and he robbed of his glory: may not that queſtion be put in this caſe, 2 *Kings* 1. 3. *Is it not, becauſe there is no God in Iſrael, that ye go to enquire of Baal-zebub the God of Ekron*? alas! *Galen* himſelf is but a *Baal-zebub*, as to the perfecting of any cure, without the bleſſed preſence of the God of Iſrael; *Aſa* ſinned, in truſting to the skill of an *Iſraelitiſh* Phyſician, as well as *Ahaziah* in ſending to enquire of his recovery of the God of *Ekron*: 'tis dangerous to rely upon means, though the beſt of means; we are commanded, in trouble, to call upon God; but if we truſt in our prayers, or expect help and health from them, we ſin, and have little ground to expect ſafety: The ark was a ſigne of Gods preſence; and even *Jordan* it ſelf was fordable; when the feet of the Prieſts, who bare the Ark of the Covenant, came to the brink of the river; yet, when the *Iſraelites* in a defeature by the *Philiſtines* Army, imputed their overthrow to the abſence of the Ark, and therefore, ſent for the Ark into the camp; making the earth ring, with their loud acclamations of joy, at the approach of it, putting themſelves into the hazzard of a new battel, under the protection of that ſacred ſtandard; they made but a bad bargain, for they were again ſmitten with a very great ſlaughter, and the Ark of God taken, 1 *Sam.* 4. 3. unto the 12 *verſe*. Much more might be added, to ſhew the danger of reſting upon man and means; but this hath been fully ſpoke to already, in a former Uſe.

3. If this be true; that God appears to the help of his people, in the day of their diſtreſs; then blame may be juſtly charged upon thoſe, who will not wait for help from God; who diſcover impaciency of ſpirit in an evil day, if help do not ſuddenly come, many men have paid dearly for it: *Saul* had much to ſay for himſelf,

himſelf, *The Philiſtines were gathered againſt him in great numbers, Iſrael was ſcattered from him, and Samuel outſtayed his time appointed*, 1 Sam. 30. 8. compared with 1 *Chron.* 10. 8. and yet becauſe he waited not for help in Gods way, and at Gods time, *Samuel* tells him, *verſ.* 13. *that he had done fooliſhly*; --- and *ver.* 14. *that his kingdome ſhould not continue*; It is obſervable, *verſe* 10. that *aſſoon as Saul had made an end of offering, behold, Samuel came*; Such is Mans Imprudent raſhneſs, that he will not travail Gods pace, in the way of his own ſafety, but will whip and ſpur, and run full ſpeed in wayes of his own invention, though to his coſt; when as it ſometime falls out, that, ſo ſoon as he hath made all things ready to have deliverance in his own way, *Samuel* comes; God appears, opens a door of ſafety to him, and in a certain way of Providence would have ſecured him againſt all his fears; but now, becauſe he waited not Gods time, the Lord refuſeth help, and his own devices periſh, and he with them: The *Iſraelites* have left this truth writ in the bloud of many of them, when they would not ſtay Gods leaſure, but would to *Canaan* upon their own legs. *Numb.* 14. 44. whereas, had they waited Gods time, he would have carried them thither in his own armes: *Jehoram* ſinned this way, when he broke out into ſuch high language, 2 *Kings* 6. ult. *Behold, this evil is of the Lord; what ſhould I wait for the Lord any longer?* Oh, this is a very great evil; a teeming womb that brings forth many ill-favoured bratts:

1. Unbelief is the iſſue of impaciency; he that believeth, doth not make haſte, *Iſa.* 28. 16. Faith will not make more haſte then good ſpeed, it will not outrun the Conſtable, but ſtay till the Promiſe ſpeaks', *Iſa.* 8. 17. *I will wait upon the Lord, that hideth his face from the houſe of Jacob, and I will wait for him*, I'le not ſtirre a foot from the Promiſe, nor ſtep aſide from the rule to any carnal ſhiftings, but wait for help till God brings it; but, where there is an evil heart of unbelief, it departs from God; leaves

him and his wayes, if he be put to overmuch waiting.

2. Diſcontented murmurings are the products of impatience, if help comes not at the nick of time, when 'tis looked for, then men are apt to let fly in the very face of God: What petulancy and peeviſhneſs of ſpirit did Iſrael once and again diſcover in their murmurings in *Egypt*, and in the wilderneſs? and what was the ground of their quarrel? why, becauſe they were kept longer in *Egypt*, and longer out of *Canaan*, then they had a minde to ſtay: Hence the Apoſtle cautions the *Corinthian* Chriſtians to beware of this ſin, 1 *Cor.* 10. 10. *Neither murmur ye as ſome of them alſo murmured, and were deſtroyed of the deſtroyer*; and then antidote's them againſt this diſtemper, *ver.*13. Firſt, By aſſerting that affliction is the common lot and portion of all the Saints. Secondly, that no affliction of theirs was ſo ſignall and ſingular, but, that others have had the ſame. Thirdly, That God will ſupport his ſuffering-ones under all their afflictions, he will bear up the weight of the building, with his own buttereſſes. Fourthly, That ſuccours and ſalvation will come from the Lord unto them, and therefore dehorts them from repining, and exhorts to a patient waiting for the Lord, in his own way, and at his own time.

3. When men are impatient under afflictions, they uſually ſtep aſide into unlawfull wayes, and ruſh upon unwarranted courſes: 'tis hard to retain an impatient Perſon from taſting the forbidden fruit; 'tis hard to keep his unruly ſpirit within the bounds of duty and obedience: *Saul* broke the bonds when *Samuel* outſtayed his time; and therefore, 1 *Sam.* 13. 9. he will needs wear a linnen Ephod, at leaſt, invade the Prieſts Office, in offering burnt-offerings, and hath his excuſe ready to ſhift off the blame, and palliate his offence, *ver.*11, 12. *Becauſe that I ſaw, that the people were ſcattered from me, and that thou cameſt not within the dayes appointed, and that, the Philiſtines gathered themſelves together to Michmaſh; therefore ſaid I, the Philiſtines will come*

come down now upon me to Gilgal, and I have not made ſupplication unto the Lord: I forced my ſelf therefore, and offered a burnt offering. O then, take heed of impatiency, wait upon the Lord in your diſtreſſes, wait his time, and wait for help in his wayes: *Do not limit the Holy One of Iſrael:* Do not preoccupate the Lord, leſt *you forſtall your own markets, and forſake your own mercies:* This is recorded, as a provoking ſin in *Iſrael*, *Pſal.*78.41. *That they tempted God*, and *limited the Holy One of Iſrael*; *deſignarunt*, they preſcribed to him, and ſet him bounds, which he muſt not paſs, and this was done. Firſt, By queſtioning his power, *verſ.* 20. *Can God help in ſuch a ſtraight? can God deliver from ſuch a diſtreſs?* will the Lord make windows in Heaven, and rain down bread, to ſupply in ſo great a famine? as the unbelieving Noble-man ſuggeſted, 2 *Kings* 7. 1.--- 2. God is limited, when his will is circumſcribed; as if he was bound to ſerve mens luſts: If *Manna* come to be loathed as light meat, Quailes muſt be ſent, though they die with the meat, in their mouthes, *ver.* 30,31. --- 3. When men appoint God, what means he ſhall uſe to accompliſh and perfect their deliverance by: thus Iſrael will acquaint God, and herein limit him, that the onely means of their ſafety lay, *in having a King to fight their battels for them*, 1 Sam. 8. 20. --- 4. In limiting God his time; he muſt come in with ſuccours, as, in their wayes, ſo, in their time; and, if *Jehovah* miſs but a minute, if he out-ſtay the time deſigned by them, then they ſwell, look big, and grow impatient, and, with *Jehoram*, *They will wait for the Lord no longer*, 2 Kings 6. 33. I, but ſee how Iſrael ſped for their limiting, and ſetting down bounds to the Lord, why, *Pſalm* 78.59,60. *When God heard this*, their carnal arguings, ſinfull murmurings, and froward reſolutions, becauſe God would not ſerve their turns in every point, *he was wroth, and greatly*

greatly abhorred Iſrael : Oh! 'tis a ſad thing to be a Perſon or People of Gods abhorrencie : therefore wait, and be ſilent : 'tis the Prophets counſel, and very ſeaſonable in the caſe propounded, *Zech.* 2. 13: *Be ſilent, O all fleſh before the Lord: for he is raiſed up out of his holy habitation.*

4. This grand Conſideration, That God doth ſeaſonably and fully appear to the help of his people, in the day of their diſtreſs, drawes up a high charge againſt thoſe, who have experienced this truth, and do not keep up Records of their deliverances, and preſervations; who retain not a ſenſe and remembrance of the great mercies of God towards them, neither give him the glory of them: It is a common ſaying, and grown proverbial; that *Injuries are ingraven in braſs, but curteſies are written upon the ſands*; wiſh, there was not a truth in this: It ſeems, it was true amongſt the Iſraelites, God had done them many a good turne, the Prophet gives a large Catalogue of them, in *Pſal.* 106. 13. They ſoon forgat his works, they made haſt to forget them; they were waſh'd off with the next tide; they had the *Lientery*, which is a kind of Flux in the ſtomach, not retaining, nor concocting the meat which is received, but for want of due heat, and a retentive quality in the ſtomack, the meat paſſeth ſuddenly away raw and undigeſted, and the parts of the body receive little or no nouriſhment from the choiſeſt food: Truely, moſt men have this ſpiritual *Lientery*; their memories are ſo fluid and ſlippery, that the choiceſt mercies and deliverances make but a little ſtay upon them, neither is there a due proportion of that noble and ſacred heat, whereby they may be concocted and turned into ſpiritual Chyle, and nouriſhment: How wan and weak, how crazy and conſumptive are many mens ſoules, notwithſtanding all thoſe choice dainties of Providences, and Ordinances God hath ſpread their tables with! and whence is this

this leanneſs and liſtleſneſs ? whence comes it, that the mercies of God bred no more noble and generous ſpirits in many perſons ? ſure it proceeds from that unhappy flux that moſt are ſubject unto : If we could retain a right ſence of eminent mercies upon our hearts, there would be a better concoction, we ſhould be more lively, and more ſpirituall in our returnes unto God, and in our actings for God : The Lord layes this much to heart, and it kindles great diſpleaſure in him, *Hoſ.*13. 5,6. The Lord rub's up *Ephraim*'s memory, and tells him, *I did know thee in the wilderneſs, in the land of great drought*, God knew them; Firſt, In reſpect of their ſinnes, to viſit for them : Secondly, In regard of their wants; to provide for them : The Hiſtory of Gods Juſtice, and his Providence, whileſt Iſrael was in the wilderneſs ſpeaks fully to both theſe : A very large account may be given of the eminent and glorious acts of the Lords bounty and goodneſs to them, when they were in a low condition; Read Mr. *Burroughs* Notes upon the place; where he enumerates many; But now, when God had brought them through *Jordan*, and poſſeſſed them of *Canaan*, that *they were filled, and filled* (it is repeated,) *in that freſh and fat paſture, their heart was exalted, and they forgot God*; But how doth the Lord take this? why ſee, *Therefore will I be unto them as a Lion, as a Leopard in the way, will I obſerve them, I will meet them as a Bear robbed of her whelps* (ſure there muſt needs be great diſpleaſure, when the Father of mercies puts on the nature of ſuch fell and fierce beaſts) *and I will rent the caul of their heart, and there will I devour them like a Lion; the wilde beaſt ſhall tear them :* Put all the dreadfulneſs of all the creatures in the world together, and all that is in the wrath of God : O dreadfull conſideration ! who knoweth the power of thy wrath? Some thiuk theſe wilde beaſts do point to the 4 Monarchies, by which God determined in after times to puniſh this people, as *Dan.* 7.3. The *Babiloniſh* Empire was ſet forth by a Lion, the *Perſian* by a Bear, the *Grecian* by a Leopard, and the *Roman*

Note.

Mr. Burroughs, *in locum.*

Roman by the Wilde beaſt: --- ſo that Iſraels caſe muſt needs be ſad, when they are given as a prey to theſe beaſts, and this is engraven as an Epitaph upon their Grave-ſtones. *O Iſrael, thou haſt deſtroyed thy ſelf* --- O, lay this to heart, and forget not the mercies of the Lord unto you.

5. Thoſe are reprooved, who, though they remember the mercies of God, tell large ſtories of their eminent preſervations, and ſeem to be much affected in reporting of them, which ſignifies little in Gods account, yet they do not live up unto them, they do not receive any teaching from them more to engage their hearts to God, but live as looſly, and as much off from God, as to any real actings for God, as though they were under no extraordinary Obligation unto God, which is a brand upon them, and notes out a very diſ-ingenious and unworthy ſpirit. Vocal thankfulneſs is the leaſt part of gratitude; the whole man ſhould be wholly taken up in the duty, it is not the water which paſſeth through a ſingle ſpout, that will turn this great wheel, but the full ſtream, which through many pipes flowes from the fountain; *All that is within me praiſe his holy name*; *David* thought, the all of his ſoul in every faculty, little enough for that great work, *Pſal.*103. 4. nay, too little; and ſo *Pſal.* 116.9. he ſaies, *I will walk before the Lord, in the land of the living, indeſin nter ambulabo*: I will not onely take a turn or two with God, but will walk conſtantly, to the end of the race, thorough the exerciſe of every grace, the faithfull diſcharge of every duty, the conſcionable performance of every ſervice, yea, though all the Acts, and parts, and methods of Religion, and all this he engageth, as a Teſtimony of his thankfulneſs to God for eminent mercy, in that full and memorable deliverance, which he obtained happily, in the deſert of *Maon.* 2 *Sam.*23. 25,26. When God fetched off *Saul* who had begirt *David* and his men, with his Army, where he was in eminent danger, to have been ſurpriſed, had not the Lord in way of ſeaſonable Providence alarum'd *Saul* by the *Philiſtines*, who

who then invaded the land: This was a right improvement of ſuch a mercy: But alas! How few be there, who tread in *David*'s ſteps? who act up with ſuch reſolution and fixedneſs of ſpirit for God, under the ſence of admirable and obliging Providences? How little are Providences taken notice of? how little are they improved by moſt, ſo as to quicken them up to more activity for God? are there not many, who ſteal, murder, commit adultery, and ſwear falſly, as though they were delivered to do all theſe abominations? *Jer.*7.9,10. do they not act as high in waies of ſin as ever? It is with many in this point, as it is with ſome vapouring tradeſmen, who live and ſpend all in riot and luxury, till they are clap'd up by their Creditours; but when their friends have compounded for them, procured their enlargement, and given them a trading ſtock again, they promiſe fair, and fair, what good husbands they will be, and tuckle hard to their trades for a while; but within a ſhort ſpace, they forget their poverty, and impriſonment, and laſh out again as much as ever: ſo 'tis with many men, who, being brought off by the Lord from ſome preſſing calamity, they ſpeak good words, and carry it very well for a little time; but then they break out into the ſame exceſs of ſin and vanity, as ever; what a ſudden and ſtrange work was upon Iſrael, when God had ſet them upon drie land, *Exod.*15.31. yet *Moſes* and *Miriam* had ſcarcely finiſhed their *Pſalme* of praiſe, when Chap. 15. 24. *The people murmured, and ſpake high againſt God*: O take heed of this ſpirit, leſt the Lord ſwear unto you in his wrath, as he did to Rebellious Iſrael, that you ſhall not enter his reſt; I ſhall ſhut up this Uſe with that *Memento* of the Apoſtle, *Jude* verſe 5. *I will therefore put you in remembrance, how the Lord, having ſaved the people out of Egypt, afterward deſtroied them that believed not*, that acted not up by faith, to thoſe mercies received; that improved not thoſe advantages of mercy and providential Adminiſtrations, which the Lord had put into their hands, in ſubſerviency to his glory, and

their own eſtabliſhment, in that inheritance, the Grant whereof God had given to their forefathers: Ah friends! we have much of Iſraels bloud in our veins, of Iſraels impatiency, murmuring, rebellion, and diſ-ingenuity upon our ſpirits: Our feet have often ſtood upon the brink of *Jordan*, and yet we have not paſſed over into our land of Reſt; at leaſt, the *Canaanites* are ſtill in the Land: O take heed of Infidelity, and unſuitable returns after ſuch ſignal and aſtoniſhing Deliverances, both perſonal, and National; leſt *the deſtroyer* come amongſt us, and diſinherit us; but let us all learn the minde of God in theſe glorious Tranſactions, live up unto them, and acknowledg, before Angels and men, that, *Unleſs the Lord had been our Help, our ſoules had dwelt in Silence.*

FINIS.

A Table of Errata's.

Page 2. l. 32. read ſeaſonableneſs.
p.4. l.16. r. people.
6. r. *Jer.*45.
ib. laſt,adde h to the firſt word.
7.10. leave out And
12.8. r. on
14.2. leave our, over againſt the ſea.
24.21. r. *Deut.*4.37.
26.4. adde a to gain
28.17. r. his
ib. 32. r. confuteth
32.35. r.unto holineſs
32.12. r.habitation
33.30. r. *Cant.*8.
35. add me, in the margin.
35.30. r. is
36. 1. r. appearances
37. 36. r. commented
40. 20. r. 1 *Kings*
ib.22.r.means of ſafety
41. 25. r. creature
42. 18. r. undo
43. 30. r. a tempting
46. 32. r. was
55. 24. r. juſt complaints
56. 3. r. of Jeſus
59. 25. Leave out the firſt, yea
60. 6. leave our,thoſe
62.13. leave our,our
64. r. *cucurrimus*
64. 14. r. unite
65.30. r. *Salvianus*
66.6. r. how raw and unskilfull
ib.12. r. expert
67.27. r. poſſeſſion
p.68. 5. r. flaſhed
70.9. r. once of you
71. r.that, in the margin, under the ſecond head
ib. 35. adde us
72. 25. r. begin to raiſe
ib. 29. r. ye champions
ib. l.30. r. Chriſt's
ib. 34. r. ſealed
74.24. r. pſal.107
ib. 30. r. *cenſus*
78.27. r. *If they have wearied thee in the land of peace, then what wilt thou do in the ſwelling of Jordan?* Jer.12.5.
89. 9. r. beam
90.7. r. cues
ib. 34. r. reſcuing.
92.14. r. *Uzzah.*
100. 7. r. *Ezek.*9.
102.35. r. diſcourſeth
105.5. r. Witches, Samuel
ib. r. 1 Sam. 28.
106.11. read nepheſhi
107.15. r. the praiſes of the Lord
109. 25. r. and with his own arm
121.35. r.*ghnal-banim*
122.4. r. quiet
122. 4. in the Margin r. μεγζ&c μεζων
133.21. r. unſuiteable
154.34. for exact,r. caſt.
163. 16. r. looked
164. 27. r. praiſeth
178.18. r. heart-communing
176. 39. r. diſcourſed
181 2. r. woofe
184. 31. r. feats
189. 32. r. get
194. 15. r. *propoſitum*
211. 22. r. of their
224. 11, *dele*. But
228. 27. r. ſetters
237. 23. r. Iſa. 43.
241. 12. leave out Next
ib. 21. r.diſeaſed
ib. 24. r. *dele* not
242. 29. r. waxed
ib. 38. r. ſaw
Dedicatior damnationis Chriſtianorum, is to be placed in the Margin of 242.
243. 12. r. change
247. 18. dele as
ib. 25. r. your
251. 34. r. phyſitians
253. 7. r. was to
ib.38. r. your
257.22. adde, the greateſt ſinners
260.25. r. *Dogs*
262. 17.vieth
267.3. r. 1 *Sam.*13.8. and 1 *Sam.*10.8.